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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LX

## WESTWARD WANDERING

By the Editor

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This is our periodical lesson in geography, occurring at such times as the editor can get away for vacation breathing spell. It is written with the purpose of sharing with those who cannot get away from home some of the experiences of the road. You need not be distressed if you cannot go. You are more comfortable at home than most people are on the road. This running around is often just what Samantha (if you know her) called it, a "pleasure exertion." The law of compensation, as Mr. Emerson said, balances things up in the end.

Here we go! Four of us in car advertised as "the cheapest transportation on earth": the editor, his son-in-law (at the wheel), his daughter who will tell the "Children's Circle" about it, his granddaughter who can speak for herself. Three states in less than six hours is our morning experience, in Mississippi, through Louisiana and into Texas. No airship for us; we are not aristocratic. Some preachers like it up in the air, and over the air, or by means of hot air artistry, but terra firma is good enough for us; and as the colored philosopher said, "the more firmer the less terror."

Over the big Mississippi-Louisiana bridge at Vicksburg we glided for the first time, though living not far away. By the way this is one of the few bridges touching Louisiana that does not have Hughey Long's name on it. But wait till you cross the Ouachita at Monroe and the Red at Shreveport. And the "Long" bridge at New Orleans is one of the finest pieces of workmanship of the kind we have ever seen, and we have seen the one over the Clyde at Glasgow, Scotland.

If we were writing for the people in Maine instead of Mississippi we would tell about the green cotton fields and the black picaninnies that grin at you as you go through Louisiana; or about the humble huts in which they live. But you want to hear about something "different." We passed saloons and churches, the saloons which we were promised would never be permitted to come back. We passed two big Baptist orphanages along the way this first day; one near Monroe, presided over by Dr. B. F. Wallace from Mississippi, the other under the second generation of Buckners near Dallas.

The roads were good except in spots and we sped along except when we were passing through such cities as Shreveport and Dallas and Fort Worth. Here we were so busy watching signal lights and highway markers that we didn't have time for the tall buildings.

Everybody who crosses Texas tells you about how far it is from Texarkana to El Paso, etc., etc., and they haven't exaggerated it. Since I crossed the Atlantic Ocean in a big liner, I have had greater respect for Christopher Columbus who took his three little sailing vessels against this expanse of unknown waters in quest of new worlds. And similarly when you cross the country on concrete roads in a car which makes 60 miles an hour, you will have greater admiration for our grandfather's who left comfortable berths on the Atlantic coast to traverse the unknown wilderness with no roads and bridges in ox wagons, or those drawn by horses

Jackson, Miss., August 18, 1938

NEW SERIES  
VOLUME XL. No. 33

and mules. It was the pre-horse and buggy days that made men and women into heroes.

You don't get far into Texas till you begin to see diverse and sundry of the "biggest things in the world." Here is the biggest oil field in the world. For thirteen miles you pass through oil derricks that extend in every direction as far as the eye can see. Here is the biggest Baptist orphanage, the biggest white Baptist church. Any Texan can fill out the list, and add one or two to it any day.

The further you go the more cattle and the less cotton you see. But they don't seem to have enough cattle to go round, for just before we left home we paid forty-five cents a pound for a beef roast and thirty-five for bacon. We have always thought of that killing the little pigs, plowing under crops and generally reducing production as an "illusion of mortal mind," or the "hallucination of a disordered imagination." When Tantalus holds out his head the things he wants are snatched away. And when we got as far as Mineral Wells (where we spent the night) and saw the advertisements of Crazy water and Crazy hotel, it seemed they were about as sane as the rest of the world. There are big hotels here in plenty, but as we always travel light financially, we were satisfied and comfortable in a tourist camp. We confess to a feeling of pride when we passed a building marked "The First Baptist Church," whether in a big city, or on the roadside. We passed a small but neat building marked "First Baptist Church of Levy, N. M.," and it was almost the only building in sight. We wondered where the rest of the houses and the people were. But the house stood as a witness.

Did you ask about the "jack rabbits"? We saw one that was very much alive, and many dead ones along the way. They must come out by night on the highways, and being blinded by the lights of the automobiles are slaughtered by the score. We didn't see a coyote nor a prairie dog nor any wild animal, and very few birds, except crows, a few doves, one pheasant, and one bevy of quail. We did smell another animal but didn't see it. If a suggestion is in order the good people from Mineral Wells to Abilene might mend their ways, and highways. We traveled this distance before breakfast, and escaped the concern of the mother who said she didn't like to spank her little boy "on a full stomach."

Until we neared New Mexico we were on the same highway, 80, on which our home in Clinton stands. There we turned north at Pecos, for we were headed for Carlsbad Caverns, about which more in another article. We were surprised to see so much cotton after we got into New Mexico, and much of it looked as good as what we had seen in Mississippi. The cotton fields extend a little north of Roswell, N. M., and there suddenly ceased, for while cotton stands a dry climate, it draws a line at high altitude.

New Mexico excites your wonder in many ways, by its extended plains, its rugged mountains, its barren wastes, and its fertile fields. These two later alternate. Where the fields are irrigated the cotton, corn, alfalfa, oats and other crops are luxuriant. But without water the land is desolate. As we got further north we saw more cows, sheep and horses. The towns are far apart, and but for adobe huts in which Spanish Mexicans live, residences are scarce.

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

### WHICH IS EASIER?

I would have more trouble in disbelieving the Bible than I do in believing it. I can give sane reasons for believing it. I could not for disbelieving it.

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### OUR EVANGELISTIC MOVEMENT

Much is being said concerning next year's evangelistic movement. It was recently stated that the movement is already moving. This seems to be true far and wide. Well and good.

But it is important that the movement shall be most constructive. The people should receive from the preachers a balanced ration, as well as reaching the unconverted. It is important that the messages shall also enlist the new converts and enlist those present members who have not been enlisted. The gatherings thus far this year seem to have far surpassed the annual in gatherings for many years. But the contributions sent in by the churches seem to indicate a lack of stewardship preaching. Revivals which do not lead to a practice of stewardship and to a stewardship conscience are lopsided and will not bear fruit for many years. Revivals should cause churches to become interested in the whole commission, Jerusalem and then to the uttermost parts.

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### PLAY THE GAME FAIR

Some have made the statement that solicitors in the field have influenced Hundred Thousand Club members and Five Thousand Club members to break faith with the clubs which they had joined by diverting the funds which they promised to these clubs in order to give them to other objects. This, if true, should disqualify any solicitor. When the Five Thousand Club was launched, it was emphasized that no Hundred Thousand Club member should abandon his club in order to join the Five Thousand Club. Unless he could do both, he was exhorted to remain with the Hundred Thousand Club. Some have reported that the appeal to desert clubs to which they belong was on the ground that emergencies have arisen. This may be true, but the paying off the indebtedness of our conventions, both State and Southern, is a gigantic emergency. It is our first duty to pay our debts, to first pay what we promised, then other things. When our debts are met, according to schedule, then we should do other things. A diversion, or a repudiation, not only hurts the paying of debts, but it hurts the individuals who promised and fails to carry out their promises. It is a bad precedent for any organization, or individual, to encourage individuals to break their promises.

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### OUR EVANGELISTS

The State Board evangelists are making good reports. The gatherings seem to be good, and the evangelists are being called for. Brother E. D. Estes is engaged until September 18th. He is working hard and wants to be employed con-

(Continued on page 5)

Thursday, August 18, 1938

LOOKING AT THE WORLD  
By Plautus I. Lipsey, Jr.

Berlin (in July)—The German is very fond of the pig, and there is a varying amount of pig in every German.

This Teutonic affection for the pig is in no way altruistic. It is entirely at the expense of the four-footed animal and is demonstrated at every meal time when sausage and other swine-flesh are the central and prevailing feature.

Unfortunately it is not merely a matter of bodily nourishment. The modern German, with great quantities of pork meat in his capacious stomach, has adopted to a regrettable extent the appetites and the manners of the pig.

(I am not unaware that we in America have an adequate crop of pigs, both quadruped and biped.)

I have seen a great deal of Germany and the Germans in the past three summers, making a gallant effort to love them. My deepest impression of them, for all my expenditure of goodwill, is that the line of the German back and neck and head is truly typical. The "Aryan" neck joins "Aryan" back and head in a single line—just exactly as the neck of the fat, blue-ribbon porker in the state fair livestock exhibit.

That purely physical, and perhaps superficial fact, could be forgiven if it were the whole account. But extending into the whole personal realm, the pig-like character of the German political policy is the most important fact in Europe.

With feet well braced in the trough, the Reich is doing its swine-like best to swallow down the whole of central Europe. But more of this in later articles, written as I go further into the areas which are in reach of the Prussian appetite.

The Germans have a great aptitude for simple homely kindness and courtesy, but, if my observations are worth anything, these qualities are rapidly vanishing, and are certainly held more cheaply, under the existing Nazi regime.

The polite speech of Germany, for all practical purposes, is largely confined to two words—"thanks" and "please"—which are much over-worked and are usually perfunctory. Apologetic phrases are to be found in the dictionary, but their use seems to have been abandoned.

The French furnished polite forms and polite phrases for all of Europe's polite society in the days of Louis XIV and thereafter. The Germans rejected these expressions in war days, and since the war they are banned still as unworthy of Germans.

The pig has no interest in parlor manners.

An open letter to my small daughters, who think they like sausages:

"Dear Children: You would have perished with envy if you had been with me at my first meal on arriving in Germany last week. It was in the large, bustling city of Hannover.

"I went into a large, popular eating place for my supper. It was a 'cellar,' a roomy hall just below the surface of the street and typically German: with large, clean, bare wooden tables, a high ceiling of dark wood, supporting pillars of massive carved timbers, some music by a small but vigorous orchestra—and scores of hearty eaters.

"I ordered a dish of veal, stewed in rice, and sat waiting for some time, as this dish is not quickly prepared. Some Germans at the table were in a bigger hurry to eat; they ordered sausage. I will report on the man next to me.

"This man received from the waiter a huge sausage, nearly two inches thick and about fourteen inches long. It bridged the plate in a gentle curve and extended beyond the plate on both sides. With the sausage was a big pile of potato salad.

"I supposed the man would wait for his wife and little daughters to come in and help him eat the sausage, but I did him an injustice. He set to work on that huge roll of meat, and in no more than five minutes had gulped it down!

"Well, I said inside myself, you will have to go out and climb a mountain now. But not so. After making sure that not a crumb of meat or potato remained, my friend seized the menu and searched it hungrily. He growled something at the waiter.

"In a few minutes the waiter marched up with another huge sausage and laid it before my hungry neighbor. This one was not quite as large, but longer. Instead of a gentle curve, it was sharply curving and lay like a monster earthworm (wiggleworm to you) chasing itself around the rim of the plate.

"This sausage was polished off, with another mound of potatoes, with the same gusto. And still I waited for my veal stew, and, waiting, had a chance to observe. I thought the man must be a bricklayer, seeing the way he smeared on the mustard. But, no. He was just a German eating sausage.

"Hoping you are not the same, your affectionate parent—."

Well, the wurst is the best in Germany. Not only is the sausage the cheapest food in the country, it is also very tasteful and very nourishing. I eat them myself, often, but have not a proper capacity.

Crowds often gather around shop windows, gazing longingly at the magnificent sausages displayed there. They are of every dimension, from the finger size to others as large as baseball bats.

Some doubts are being cast in Germany, in these days of economic difficulty, upon the contents of the sausages. It is whispered that many contain unworthy substitute materials, and I think they must be pumping air into them. Well, if it's fresh air, it will be good for them.

They tell me there is some fear of a hog famine in Germany. In an effort to cut down the feed consumption, in favor of food supply, the cut appears to have been overdone last winter. A shortage of swine flesh in Germany would come as near as anything else to provoking a rebellion.

They are trying to develop new and cheaper hog feed in Germany. In Mecklenburg (northern Germany) they are feeding the pigs a mixture of potatoes and fish meal. The fish meal is the whole fish, taken in superfluous quantities from the Baltic and North seas, ground to bits, head and tail.

I really must have got off on the wrong foot in Germany this time. Arriving at Hannover, where the English got their Georges, I was delayed in the station by a long downpour of rain. Then shortly thereafter a traffic policeman (a huge, shaven white pig in a tall spiked helmet) bawled me out for crossing the street against the light. I told him he ought to have shelters (it was still raining) on both sides of the street, but he didn't seem to agree.

**REPORT OF COMMITTEE ON CO-ORDINATION AND CORRELATION FINDINGS AND RECOMMENDATIONS**  
(Unanimously adopted by the Southern Baptist Convention.)

On the basis of returns from many sources it was found that duplication and overlapping exists:

1. In the membership of the organizations;
2. In materials of study courses;
3. In leadership;
4. In expressional activities.

The committee is led to the following conclusions:

1. That the church itself should be recognized as central and supreme, and that all organizational loyalties should be thought of as service by the church organizations, through the church, to the Kingdom of God, and the world;
2. That we make grateful recognition of the value of existing agencies and the services which they have rendered;
3. That there is a widely expressed desire for

correlation and co-ordination in organizations, program materials, activities, offerings, schedules, meetings, and leadership;

4. That there is need for a clear definition of the specific definition of the specific functions of existing organizations in our Southern Baptist churches;

5. That there remains a tremendous enlistment task, in that more than half of our church members are not enlisted in any of our church organizations.

**Recommendations**

1. We recommend to pastors and churches, the formation of a church council, representing the several agencies of the church, to meet as often as may be found necessary, in order to formulate an integrated and comprehensive church program; to devise a calendar of activities; to co-ordinate the work of all the church agencies; and to discover and develop the needed workers and leaders.

2. We further recommend that representatives of the boards and auxiliaries of the Southern Baptist Convention responsible for the work of the Sunday school, the Baptist Training Union, the W. M. U., and the Brotherhood, meet as soon as possible, and thereafter at least once a year, for conference and cooperation looking to effectual co-ordination and correlation of programs, calendars of activities, mission study, Bible readings, training courses, financial plans and objectives, evangelistic and personal service activities, socials, associational meeting, standard requirements, and the like. We suggest that this committee be properly related to the present committee on calendar of denominational activities.

3. We recommend that a committee on co-ordination and correlation be continued for further study and report, and as advisory to the committee of boards and auxiliaries described above.

4. We recommend that the agencies which set up standards and programs take a sympathetic attitude toward pastors and churches who may feel that their local situation does not permit their having all the things necessary to meet the standards. We request the pastors or others who work out co-ordinated and correlation programs to give this committee the benefit of their experience.

5. We recommend that all our pastors, leaders, and people acknowledge the distressing lack of full enlistment, and do all things possible to secure the enlistment of the largest number of people in all the worship, work, study, and support of all the causes of Christ represented in the church and the denomination.

Signed:

M. E. Dodd, Chairman  
Mrs. F. W. Armstrong

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**"WE'RE SOLDIERS"**

—o—

(To the boys of the "Soldiers' Class," Parkway Church. Organized with seven a year ago, they now number 23. The teacher is a soul-winner. The boys keep up a regular Bible study course. We want to serve in every way,

And be a help to man,  
We need you too, to help us,  
Are serve the best you can.

We're Soldiers for our Lord each day,  
We strive to do His will,  
We stand together, hand in hand,  
And seek our ranks to fill.

The thoughts we think, the prayers we pray,  
Are for our class you know,  
And we are praying for you too,  
That all together grow.

If e'er you need a Soldier,  
On us, we bid you call,  
We'll answer, count on us,  
And may God bless you all.

—S. W. Hammett, Jr.

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Thursday, August 18, 1938

## THE BAPTIST RECORD

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THE HAND OF GOD IN THE SOUTHWIDE  
BAPTIST REVIVAL  
By John R. Sampey

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The great revival among the churches in North and Central China has been going on for about seven years without any intermission. This revival took fast hold of many of our Baptist churches and brought blessings to our missionaries as well as to native Christians. Reports of the wonderful work of grace made us in the homeland anxious to share in these blessings. This mission field has been visited by the executive secretary of the Foreign Mission Board, president of the Southern Baptist Convention and other leaders of Southern Baptists and all were impressed with the revival as a genuine work of grace. In the providence of God, this long continued revival has directed the attention of our people to the need of such work of grace in the homeland.

The kindling of revival fires in the hearts of Texas Baptist pastors leading to the great campaign in 1937 and a renewal of the movement in the present year drew the attention of our people in all the states to the wonderful possibilities of united prayer and effort in winning souls to Christ. Oklahoma is carrying on an earnest campaign during the present year. In certain centers in several other states there have been city-wide revivals which have been blessed with many conversions. Our Baptist people are becoming convinced that in addition to the methods they have been using in recent years, they may well unite their hearts in a Southwide movement to carry the gospel to all the people who do not now accept Christ Jesus as Lord and Saviour.

The appointment by the Home Board of Dr. Roland Q. Leavell to revive the department of evangelism and the appointment of similar evangelists in several Southern States shows that the Spirit of God is moving upon the minds of our people to give renewed emphasis to the primary task of winning souls to acceptance of Christ Jesus as their Saviour.

The new emphasis on evangelism under the leadership of Dr. T. L. Holcomb of the Sunday School Board, in which he has been warmly supported by all the members of his staff, has brought to the attention of Southern Baptists the importance of winning our people to a definite acceptance of Christ Jesus as their Lord. The representatives of the Sunday School Board get in touch every year with most of the leaders in the nine hundred district associations in the South. And in the state conferences as well as at Ridgecrest the large and efficient staff of the Sunday School Board will help to kindle revival fires in the hearts of our people. They stand ready to press the work in all the churches during the coming year. Books dealing with evangelism in all its phases are being widely used in the study courses. The Home Mission Board is cooperating with the Sunday School Board in securing an evangelistic representative in every district association in the South. The Foreign Mission Board is joining enthusiastically in the evangelistic movement in the homeland. A genuine revival throughout the South will mean much for the work of winning the whole world to Christ.

The Senior B. Y. P. U. book, "Winning Others to Christ," written by Roland Q. Leavell, has been widely used by our young people in recent months.

The W. M. U. of the South has chosen for its watchword in 1939 II Corinthians 5:14, "The Love of Christ Constraineth Us," and for the hymn for 1939 they have selected, "I Love to Tell the Story." The Spirit of God must have been guiding our women toward the Southwide revival in 1939. Our good women are planning to emphasize evangelism in Royal Service, World Comrades and The Window of Y. W. A. The Spirit of God is guiding the leaders in all phases of our work toward the great central aim of all Christian activity, that is the winning of souls to Christ.

Some of our brethren think that the hand of God can be discerned in the selection of the presidents of the Southern Baptist Convention in recent years. Every living former president of

the convention is definitely committed to evangelistic preaching. Doctors Geo. W. Truett, F. F. Brown and M. E. Dodd are in the forefront of the evangelistic pastors of our day. The writer of this article has had during the past seventeen or eighteen years a great revival of interest in his own heart in evangelistic preaching. He has tried to guide the thought of our people toward our supreme task as Christians. He proposed in his presidential address in Richmond, Virginia, in May of the present year that the Convention definitely go afield in 1939 in an earnest Southwide movement to save the lost in our own country.

Many persons have for years thought of Dr. L. R. Scarborough as a man who ought some day to be president of the Southern Baptist Convention. It seems providential to many of us that he should come to this high office just when Southern Baptists have resolved to undertake a great Southwide evangelistic movement. Dr. Scarborough has given his life to promoting evangelism and God has greatly blessed his labors. It would be hard to find two men better qualified to lead us in this campaign than L. R. Scarborough and R. Q. Leavell.

Those of us who are persuaded that God has led us to undertake this great task confidently expect Him to bestow His rich blessings on our efforts. Whatever difficulties are to be overcome, we shall go forward successfully under the leadership of the Holy Spirit.

Let each one of us be on the alert to win individuals to a definite acceptance of our Saviour. Let us cooperate with any small group that may be engaged in this task. Let each one of us join heartily in any wider movement to which we may attach ourselves. Whatever our favorite method of evangelistic endeavor may be, let us not only pursue that method but join heartily with our brethren in every type of endeavor which has for its goal the winning of souls to Christ.

—BR—

PESSIMISTIC VS. OPTIMISTIC BIBLE  
TEACHING

Ernest O. Sellers

—o—

Recently, while visiting a Bible class composed of men of mature and some of advanced ages, I listened to an interesting presentation of Caleb and his appeal to Joshua for his allotment of land. It was perhaps the most difficult part of the land they had to conquer. Attention was called to Caleb's years of cooperation with the other tribes before he sought his own inheritance. Contrasted therewith was cited the lack of cooperation today, and the widespread spirit of selfish individualism. Mention was made of refusals by sworn officials to enforce the law in the face of flagrant violations, also to the advancement of intemperance and the growth of the gambling evil.

The teacher of the class, a former high school principal, led an interesting and profitable discussion, exhibiting excellent pedagogy. As examples were cited of present-day problems and evils we face, the question would in every case arise, "what are you going to do about it?" The teacher would quote how Caleb "wholly followed the Lord," and how eventually he was victorious.

His reply, however, to me seemed to leave each case unsolved and created in my mind a feeling of pessimism and fatalism. That idea was so fixed that I was impelled, in the closing moment of the class session, to ask the question, "is there then, in the face of these conditions, no bright side to the picture? Has mankind no hope that righteousness will ultimately triumph?" My question seemed to change the atmosphere at once.

Of course I had in mind the promise of His coming and the establishment of a reign of peace and righteousness. Someone at once spoke of the vagueness of that idea. The devil would like nothing better than to avoid or delay that event. He easily switches the thinking of many from the main idea,—scripturally to be supported,—the imminence of His coming. It is not the setting of dates, presenting particular or pet programs of events but just the one fact of His

appearing in power, with great glory to reign, putting all evil under subjection.

As we see wars and turmoils of governments, agreements treated as scraps of paper, self exhibited rather than service to others, Christianity on the defensive here and abroad, it is only this great expectation which can overshadow all the pessimism such conditions can possibly arouse. Bible teachers, we are convinced, will refute the spirit of fatalism, which seems common, if they will present what the Scriptures teach on this matter instead of the vagaries, comments, or ideas of professed leaders whoever they may be or whatever position they occupy. Confidence with which to meet present conditions is only to be gained by an acceptance of the Scriptural fact, not by any concern with man's interpretation whereby it will be effected. Being joined with Christ present conditions may dismay but cannot defeat us. We cannot look to laws or governmental authority for victory. The only encouraging expectation man can have is in the ultimate triumph of the Kingdom of God. Let us hear more of the spirit of hope and victory.

—BR—

SINGING AND MAKING MELODY IN OUR  
HEARTS

—o—

It would seem that Christians do not sing as much as they did in the not far distant past. As late as the opening of the present century it was normal for the busy housewife to accompany her household work with a sacred melody, and songs of reapers and ploughmen and hoe hands were heard as one passed through country lanes. Now many are so busy with other things that they have forgotten how to sing. They are satisfied to take their music and songs from the radio and the moving picture theater. Much of the music is jazz and the words of the songs they hear such as befit the jazz music. These crowd out of their hearts the nobler and more sacred melodies; the result is that many could not, if they would, heed the admonition of Paul and speak to themselves in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord.

It must be evident to every one who gives attention to it that in proportion as nobler spiritual songs and melodies are displaced by jazz and the words of jazz in the minds of any to that extent there is a loss. The change from the high and holy in music and song to the low and base has momentous consequences for any people. Plato, in his "Republic," quotes with approval the words of Damon: "A change to a new type of music is something to beware of as a hazard to all our interests. For the modes of music are never disturbed without unsettling of the most fundamental political and social conventions." If Damon and Plato are right—and who doubts that they are?—what must be the ruin to Christian character wrought by the change from the noble melodies of the church to jazz.

This leads us to say that our churches should try to do something to give to sacred and spiritual songs their rightful place in the minds and hearts of our people, young and old. Our Sunday schools could well devote more time to singing. Surely every Christian should know the great songs of Zion, words and music, so well, that in every encounter and relation of life he might hear their melodies ringing in his heart and speak to himself in their words. They would help him resist temptation, strengthen him for great undertakings, comfort him in sorrow, assure him in seasons of doubt and despondency, and in times of meditation be the means of the rapturous outpourings of his heart in gratitude and love to God.

—Biblical Recorder.

"Difficulties abound on every side, but difficulties are opportunities spelled another way."

"The preacher whose thoughts and efforts revolve around himself and his church will circle in and come to a dead standstill at the center."

Thursday, August 18, 1938

# EDITORIALS

## "FORM OF DOCTRINE"

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Occasionally there have been in our columns discussions of certain scripture passages which are commonly misunderstood. The words above, "Form of doctrine," belong not so much to the group of those misunderstood as to the group which are not understood at all. Often Bible readers come across a passage whose meaning is not clear to them and they seeing no way to clear it up or understand it, pass on and leave the mystery behind them. It is to help any such who may have had difficulty with this passage that this is written.

The words occur in Paul's letter to the Romans, sixth chapter, where it is said, "But thanks be to God, that whereas ye were servants (slaves) of sin, ye became obedient from the heart to that form of teaching (doctrine) whereunto ye were delivered." The word "form" here is our word "type," and means the impression that is made by striking as with a typewriter, or any machine of the kind. It is equivalent to our word mold, meaning cavity or matrix which gives form and shape to what is poured into it, as bullets were molded and as iron is molded to a certain shape.

Notice that Paul speaks of the "mold of doctrine," or teaching, having reference to something which like a picture or an image reproduces and makes clear the meaning of the teaching or doctrine. An iron puddler may pour the molten iron into one matrix and it comes out a lion; or into another and it comes out a lamb. So the teaching which is given to us by word of mouth may be put into a picture or statue, or, as in this case into a religious rite, ceremony, ordinance. When you see the ordinance you recognize without difficulty a representation of a truth or doctrine which has been proclaimed by word of mouth. The religious rite is the perfect reproduction of the teaching.

Paul in this sixth chapter of Romans is showing that the result of faith in Christ is a changed man, a new life, a new creature. And he says that this changed life was portrayed by the ordinance of baptism. He says, "Are ye ignorant that all who were baptized into Christ were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."

And later on he says that "you obeyed from the heart that mold of doctrine into which ye were delivered." They had understood it and submitted to the ordinance of baptism with a full understanding of its meaning. He does not say the mold of doctrine which was delivered unto you; but the mold of doctrine where unto ye were delivered. They were themselves yielding submissive, allowing their bodies to proclaim by being buried with Christ in baptism what they had already professed with their lips, that they were dead to sin and are now alive unto God. They rose to walk in newness of life.

The initial rite of baptism is a personal announcement to the world of what has taken place in the inmost heart and soul of the believer. It should be done with full understanding of its meaning, "from the heart," and full purpose of soul to demonstrate this truth in all subsequent life. Of course it cannot be done by infants, nor by anybody who is not a Christian without proclaiming what is not true. And no substitute for baptism does or can tell the truth about being dead to sin, and alive unto God.

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## WHERE FAITH COMES FROM

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Recently we met a lady of the kind we have encountered often in the past who gave as her reason for not becoming a Christian that she was waiting till she felt right. These people forget that God commands all men everywhere to repent; that it is a command of God. They forget that it is a command of God to believe the

gospel; it is not a matter about which we may exercise any option; any more than a small boy may tell his father that he will wait until he feels like it before he obeys his command to put a stick of wood on the fire.

Does some one say that the Bible teaches that God gives repentance unto the remission of sins? Very true. And it is true that the Bible says, "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." It is all the gift of God, including faith. But when Jesus commanded the man with the withered arm to stretch forth his hand, he gave him the ability to stretch it forth, and he did so. And when God gives a command to repent and believe, he gives the ability to do so. It is the Christian's business to carry to lost men the command to believe. And when we carry the message in the Spirit of Christ, God works with us to produce faith.

This is in entire harmony with what Paul says in Romans 10:17, "Faith cometh by hearing, and hearing by the word of God." Faith is the result of hearing. That goes for the court house, or the market, or the newspaper, as well as it does for the gospel in the church: faith cometh by hearing. Faith is not something blind; it is not "believing what you know is not so," as some perverse tongue has said. Faith comes as the natural result of hearing the testimony of somebody who knows what he is talking about, and convinces us that his testimony is reasonable, and that he is qualified to speak on the matter under discussion. Faith cometh by hearing, and hearing by the word of God.

We said that faith is the natural result of hearing. But it is not necessarily the inevitable result. Faith is the rational process and result in a normal mind. But not all minds are normal in the sense that they are ready to be shown the truth. If that were so all Christians would be Baptists. But they are not all Baptists. And not all people who hear the gospel become Christians. What is the matter? Why do not all people come to the same result when they hear the same testimony? Why do we have divided juries and hearing juries?

It must be that not all men's minds are free and open to the truth; that some are hindered by bias or prejudice. It is not the gale but the set of the sail that determines the way the boat goes. Sin corrupts men's minds; it perverts their intelligence; they do not always act normally. Sin is moral insanity. And unless the Holy Spirit accompanies the message there will be no faith and no salvation.

It is with breaking heart that Jesus says, Jno. 1:11-13, "Verily, verily I say unto thee, we speak that which we know, and bear witness of that which we have seen; and ye receive not our witness." But when the Holy Spirit came upon Stephen it was said, "They were not able to withstand the wisdom and the Spirit by which he spake." "The hope of the world is in the gospel preached in the Holy Spirit sent forth from heaven." I Peter 1:12.

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## DESIGNATED GIFTS

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The editor of the Baptist and Reflector defends the recommendation of the Executive Committee to interfere with designated gifts to Southwide objects. It will be recalled that this recommendation was withdrawn from the report before it was presented to the Convention, and was never considered by the Convention. It is probable that the recommendation was withdrawn because it was foreseen that it would precipitate controversy and encounter a great deal of opposition. It is questionable whether the recommendation would ever have been approved by the Convention.

We can sympathize with the difficulty which officials have in providing funds sufficient for the regular budget, the usual items contained in the program. There is a proper jealousy for the success of the budget. Everybody knows that Baptists cannot work together without a budget, that this budget must provide fairly for every department of the work, and that a failure in one part jeopardizes the whole. The support of

this budget must, according to Baptist principles, or New Testament principles be absolutely voluntary. The voluntary principle runs through the whole Christian life from beginning to end. Constraint at any point irritates the individual and vitiates the whole scheme. The voluntary principle is dependent on instruction, education, training. Our weapons are always enlightenment, appeal to reason and to conscience. These are sufficient for a Christian, and we are not supposed to be dealing with any other.

The voluntary principle is as applicable in giving as any where else. The whole work of the denomination, every form of Christian service must be presented to all our people. And their response will be in proportion to the light that is given them and the strength of the Spirit of God within them. Our programs of work, our budgets are the result of our best wisdom, and they must be so presented as to appeal to the good sense of our people. And they must be left to make their own response to it. Each one then must give account to God alone and not to any man or group of men.

We cannot see how any effort to interfere with designated gifts, in any other way than an appeal to reason, can be interpreted in any way than as an interference with Christian liberty. If you can convince a man that your plan is the best and can induce him to give everything according to that plan, well and good. But if you undertake to so gerrymander your plan that he is prevented from giving to what he wants to give, you have conspired to violate his Christian liberty. We can not see it in any other light than that any effort to prevent designated gifts from going to the object for which they were intended is a violation of the fundamental rights of the giver.

We are quite familiar with the argument that you have not interfered with this right when you say that his individual gift is not diverted, when you so manipulate the other gifts that they offset the designation. This is not only preventing the man's accomplishing his purpose in designating, it is actually diverting some part of all other gifts which were given to one purpose so that they go to another purpose. You are juggling with gifts at both ends of the line. Instead of merely diverting one man's gift, you are diverting a part of all gifts.

The provision that all designated gifts shall be forwarded to the board for which it is intended, but that the board may not use it, can only be viewed as a joke or a joker.

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## INTRASIGENCY

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That's a mouth-filling word, with about as many syllables as you can easily put into one effort at pronunciation. But not all long words are bad words. Some words have the ability to look both ways: one way it is a very good word; the other way it may be anything but good. Take the word humor, for example. It may be a pleasant form of speech or a sore place on your body.

Intransigency is good or bad, according to what sort of person has it. It means the quality of a person who will not surrender, who will not yield or compromise, who will not give up the position he holds for some other position which is suggested or urged. An intransigent is literally one who won't come across, who won't budge from what he says, or where he is, just to agree with somebody who makes a persuasive appeal to him.

A person may be simply stubborn, or he may be a person of strong convictions. If he agrees with you, he has strong convictions; if he disagrees with you he is simply stubborn. We would rather say, perhaps it is more nearly correct to say of an immovable person that if his position is right, he has strong convictions. If his position is wrong, he is simply stubborn.

A man who is strong in his convictions is deserving the respect of all of us. A man who has no convictions is a spiritual weakling; he can never influence the world for good. A block and tackle will never do any good if it is at-

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Thursday, August 18, 1938

tached to a rotten post. And the truth of God will never do any good through a man who has not been established or confirmed by the truth. We saw a little engine once lift a car of coal which weighed 40 tons, which had gotten off the track, and place it back on the track. But it didn't do it until the little engine itself had been firmly clamped to the railroad track.

Paul asked the people to pray for him that he might open his mouth with boldness to proclaim the mystery of the gospel, that he might speak it boldly as he ought to speak. Boldness is born of definite and strong conviction. "I believe, therefore I have spoken," said the psalmist.

There are many examples of intransigency in the Old Testament scriptures. Daniel and his three companions were good examples. Joshua said, "The rest of you may do as you please, but as for me and my house, we will serve the Lord." Among the many we think of who refused to come down was Nehemiah. He tells us that Sanballat and Geshem entreated him to meet them on neutral ground and "talk it over." His answer was, "I am doing a great work, so that I cannot come down; why should the work cease whilst I leave it and come down to you?" Here was a case of commendable intransigency.

The Lord didn't send his messengers out to "confer" with anybody; he sent them out to preach the truth and proclaim the gospel. The compromising attitude can only characterize people who are uncertain of their position, doubtful of the truth of what they preach. Any man who is willing to sell or part with any truth for any consideration is lacking in the love of truth and in genuine devotion to God. "Buy the truth and sell it not." Truth knows no compromise, and would cease to be truth if it had fellowship with what is not true.

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**Pascagoula:** On Friday night, August 5th, the Pascagoula Baptist Church closed a very helpful B. T. U. study course. Auber J. Wilds, and his daughter Lucy Carlton taught the books and from reports coming in we will have a better B. T. U. because of their efforts. We will have a state Sunday school worker with us in a study course to begin Monday evening, August 15.

**To the members of Sardis Baptist Church, Neshoba County:** Your pastor rejoices with you in the forward step you have taken in putting the Baptist Record in all the homes of the church. I feel that the Record will prove to be a blessing to any home where it is read, so here is hopes and prayers that you will not only receive the Record but that you will really read it and in so doing I believe that you will agree with me that it is a real visitor of inspiring information coming in your home each week. The church and pastor rejoices together in giving this weekly visitor of inspiration and information to every home of the church, and trust that it will be a blessing to you. Fraternally your pastor, Henry L. Byrd.

—BR—

#### CONVENTION BOARD DEPARTMENT

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(Continued from page 1)

tinuously. He is willing to hold meetings anywhere needed. He is willing to work anywhere from a schoolhouse, small church, to a large church.

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#### STATE MISSION WEEK OF PRAYER

It is more important for the State Mission Week of Prayer to be a success this year than for many years, due to the fact that the State Mission appropriation has been increased; due also to the fact that at present the Cooperative Program receipts are behind what they were a year ago to this date in August. They also dropped behind in July.

No other appeals should interfere with the State Mission offering this year, for this offering is a part of the regular program, and has been for many years. There are more appeals being made for designations perhaps now than for many years, but we should by all means see that this fundamental work is not neglected. There is no doubt but what societies will do their whole duty if the issue is clearly stated.

## LET'S GO

By A. L. GOODRICH, Circulation Manager  
"Ask the People and They'll Subscribe"

### GOING PLACES

#### Biloxi:

We dropped in on Pastor G. C. Hodge at prayer meeting night. It was monthly business meeting time. And it was that. Officers and organization heads made report of the past month's work. And few churches have as accurate and minute report as that given by the treasurer.

Brother J. C. Brent is the aggressive Sunday school superintendent. He keeps his organization up to the minute and is now looking forward to a fine fall's work.

The W. M. U. is making progress with Mrs. M. H. Dees as president.

Miss Marie Latil is the capable B. T. U. director.

Pastor Hodge has been at Biloxi eight years and seems to improve as the years go by.

The assistant to the pastor is that AA-1 young people's worker, Mrs. G. C. Hodge.

Harrison County subscribers are listed as follows: Long Beach 1; SHARON 12; Biloxi 27; Mississippi City 2; Gulfport 15; Pass Christian 17.

#### Magnolia:

From the many nice things many folks said about Pastor and Mrs. Pardue we have a suspicion that the Magnolia people are in love with them.

Donald Dunn is the superintendent of the Sunday school and those who know him know that means a growing school. The best attendance lately was 220.

The B. T. U. has four working unions and Mrs. Lola C. Hayman the director hopes for even more progress.

Mrs. A. J. Flowers is the president of the W. M. S. and works at the job.

The budget is being paid regularly without deficit.

The EVERY FAMILY plan is in operation at Magnolia and the people like it.

We enjoyed real deep South hospitality in the home of Treasurer A. J. Flowers and wife.

Pike County subscribers are listed below:

McComb First 21; McCOMB CENTRAL 102; others at McComb 17; MAGNOLIA 115; TANGIPAHOA 11; Summit 12; PROGRESS 31; OSYKA 113; FERNWOOD 34; Johnston Station 1; FRIENDSHIP 56; TOPISAW 20.

#### Osyka:

Having the EVERY FAMILY plan we expected to find the work progressing at Osyka and we found just that. For 14 months the budget has been overpaid.

Remodeling plans are under way that will provide more Sunday school room.

Recently a Sunday school drive resulted in an average of 115 over a three months' period. Naturally this put the superintendent, W. F. Bond, Jr., in good spirits.

Mrs. M. C. Alford, B. T. U. director, is planning for progress in her department.

Those who know Mrs. E. C. Fortenberry know that the W. M. U. is doing fine under her leadership.

For some time the pastor has been putting special emphasis on the prayer meeting service, resulting in an average of around 45 in attendance.

#### Lucedale:

Pastor G. S. Jenkins has been at Lucedale for nine years and grows in the affection of his people as the years pass by.

We presented the EF plan, the deacons liked it, the church adopted it and the people are now enjoying it.

J. N. Williams is the superintendent of the Sunday school and the people say that he makes a good one.

The B. T. U. is reaching a goodly number

under the leadership of Dr. A. K. McMillan, B. T. U. director.

Mrs. H. S. Jackson is the president of the W. M. U. It is well organized and doing good work.

The recent V. B. S. was the best they have ever had, the church attendance is good with additions regularly, even at prayer meeting.

George County has subscribers as follows: Agricola 22; LUCEDALE CHURCH 102; R. F. D. Lucedale 5.

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### WHERE THERE'S A WILL

Dear brother Goodrich:

Perhaps you will be interested to know that the Lord has blessed me in the putting the Record in all the homes of Sardis Baptist Church, Neshoba County. (I believe you held the meeting there last year.)

You may wonder how I put the Record in this church. Well it was as easy as trying. We just followed the scripture. You know we are told to come with that we have and not that we have not. So we led the church to agree to put the Record into every home, and then we put out four young people with two cars to collect up enough chickens, etc., to pay for it for three months, and they met with glowing success. This same committee will continue to function from quarter to quarter.

I believe that any rural church can put the Record in every home if they will adopt this plan to finance it.

His blessings upon you.

Fraternally,

Henry L. Byrd.

—BR—

**Shaw:** Rev. C. M. Day recently preached at Blaine and as a result there were 15 additions, 10 at HollyETAOINUSHRDLUETAINUOD ten by baptism. He also helped Pastor J. W. Jones at Holly Ridge. At Unity he aided Pastor L. F. Fowler.

**Jackson:** Dr. J. W. Jent of Oklahoma Baptist University preached at the First Baptist Church in Jackson Sunday night, August 14. Dr. Jent is a rural church specialist and is in much demand over the South. He was a guest of Rev. N. S. Jackson, state Anti-Saloon League superintendent.

**Sledge:** It was recently my great good fortune, to work for the Lord a week with the saints of this fine delta community. Pastor Robert W. Porter, his wife, "Miss Thelma," and the saints of the church had made fine preparation for the meeting. To the name the people were particularly gracious to me would be to make a census of the Sledge community. I spent my nights in the hospitable home of Mr. F. O. James and a more comfortable location with more courteous and accommodating host and hostess it would be impossible to find. At no point where I have labored for the Lord have I enjoyed a better brand of Christian hospitality than was meted to brother and sister Porter and myself. But, of course, this was only the ordinary treatment which these dear people accord the servants of the Lord who labor among them. The one feature of the meeting that impressed me forcibly was the proportion of young people in all the services. It was not called a young people's revival but that is what it really turned out to be. They took the lead in practically every feature of the meeting. I am persuaded that a finer community of young people do not live upon the earth. We all sang and prayed and studied God's word together and he visited us in gracious measure. Thirty-seven people in this small church read one entire book in the Bible. There were quite a number of additions to the church on a profession of faith and the church extended the visiting preacher an invitation to return for another revival season next year. The saints at Sledge are worthy of the services of the best pastor in Mississippi and in Robert W. Porter they have a pastor as good as any I know.

May the blessings of the Lord abide upon the pastor and people.—Lawrence B. Campbell.

Thursday, August 18, 1938

## PAUL AND THE IDEAL LIFE

By B. D. Gray, D.D., Secretary Emeritus,  
Home Mission Board

(Delivered before the graduating classes of Mississippi College and Hillman College, Clinton, Mississippi, June 5, 1938.)

## The Man

Light out of darkness, joy out of gloom, freedom out of fetters, songs in the night from a cold, dark dungeon in Rome!

"To be or not to be" was the imaginary soliloquy of Shakespeare's Hamlet, but it was a real question with an aged prisoner in Rome in the days of the odious and profligate Roman Emperor, Nero. The aged man, stirred by his impending trial, uncertain as to the outcome, writes to his beloved church at Philippi, the first fruits of his European ministry, "But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake." At this serious juncture, with his life in the balance, his supreme expectation and hope for himself is that Christ may be magnified in his body whether by life or by death, whilst his exhortation to his Philippian brethren is that their manner of life may be worthy of the gospel of Christ. We find here no mourning or moaning, no dejection or doubt. On the contrary, a joyful note pervades his whole message, so jubilant that he feels bound to apologize for it: "Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe." And still later, as if he had not said it enough, "Rejoice in the Lord always, again I say, rejoice." His message concludes with thanksgiving for their timely aid sent through his friend Epaphroditus, such gifts being to the apostle an odor of a sweet smell, a sacrifice, acceptable, well-pleasing to God. But lest he should appear to be seeking other gifts, he hastens to assure them that he does not speak to them in respect of want, since he could say, "I have learned in whatsoever state I am therewith to be content"; "I can do all things through Christ who strengtheneth me," which gives us an insight to his philosophy of life contained in the text, "For to me to live is Christ." Phil. 1:21.

## Some Traits of Paul: Conscience, Integrity, Service

Paul constantly stressed the matter of Conscience. No man ever obeyed his conscience with more fidelity than did Paul. In his persecution of the Christians he did it conscientiously, but did it in ignorance. It seemed intensified after his conversion, this stand for conscience.

Before the Sanhedrin in Jerusalem (Acts 23:1) he exclaimed: "Men and brethren, I have lived in all good conscience before God until this day." To governor Felix, who trembled under the spell of his speech, Paul said: "Herein do I exercise myself to have always a conscience void of offence toward God, and toward men." To the church at Corinth (2 Cor. 1:12) that had given him so much trouble and sorrow he wrote: "For our rejoicing is this, the testimony of our conscience," and then to make it stronger, if possible, writes further (2 Cor. 4:2): "By manifestation of the truth, commanding ourselves to every man's conscience in the sight of God." Paul could truly say with Job (Job 27:6): "My heart shall not reproach me so long as I live."

## Paul's Integrity

The psalmist's prayer (Ps. 25:21): "Let integrity and uprightness preserve me" was realized in Paul's whole career. Honesty, truthfulness, uprightness, sincerity, these and other noble traits of character are included in the thought of integrity. It means wholeness, completeness as over against the partial, the untruncated pyramid with its pointed apex, the circle instead of the segment, the integral instead of the fractional.

When as a school boy I came, in arithmetic, to fractions, I met my pons asinorum. They called it vulgar fractions, with a Latin tinge of terminology and I thought it well named. Now, for integrity of character, for all-round completeness

the Apostle Paul stands unrivaled among the men of all the tides of time. The elements in his make-up so mixed that he stood before men, and still stands, in mental and spiritual stature, like King Saul in physical stature, head and shoulders above his fellows. The crying need today is for men of integrity and loyalty like Paul. Integrity is the very core of character and loyalty is the crown of conduct.

## Service, a Law of Paul's Life

He speaks of himself in manifold relations, as a preacher, as an apostle, as a soldier, as a prisoner for Christ, but above all things he esteemed himself a servant, a bond-servant, a slave of the Lord Jesus Christ, who purchased Paul's freedom from the bondage of sin by his own blood that he should become, in his soul-freedom, a bond-slave of the Lord and Master. Paul's pre-eminence above all men of his day and since then is the singleness, the passion and self-abnegation with which he served Jesus Christ, his Saviour and Lord. Like his Master, he came not to be ministered to but to minister to others. What he said to his Corinthian church he has been saying through all the Christian centuries: "I am your servant for Jesus' sake." In his address to the Ephesian elders on the Miletan shore, he rehearsed his ministry, "serving them day and night with tears." It was in that address that he made mention of a lost beatitude of our Lord, not recorded in the gospels, viz.: "It is more blessed to give than to receive."

## His Message—The Worthwhile Life

Paul lived in a corrupt era. Sin held high carnival in that Roman world, especially in the great centers like Antioch, Ephesus, Corinth and Rome. In his letter to the church at Rome, he paints a lurid picture of men's moral condition. So awful were they that God gave them up unto a reprobate mind to do those things which are not befitting, being filled with all unrighteousness, wickedness, covetousness, malice, envy, murder, strife, deceit, malignity and such like; and more horrible still, "knowing the ordinance of God, that they that practice such things are worthy of death, not only do the same, but also consent with them that practice them."

Years afterwards, with his wide experience and observation of the world, awaiting his doom at the behest of the atrocious Nero he writes to his Philippian brethren his conception of the ideal life to live: "For to me," says he, "to live is Christ." He doesn't here mean to say that Christ is the source of his life, but that his life is controlled, upheld and directed by Christ, that Christ lives in him, is reflected in his life. The regnancy of Christ over the whole man in every domain of his being fills his idea of the worthwhile life. In contrast with the wicked reign of earthly rulers and the weakness and sinfulness of mankind, his ideal life, the perfect life, is Christ living in us and through us and reigning over us. This ideal was the moving impulse of Paul's life. Nothing came between him and this high and noble view of the life worth living. How intense and all-embracing this idea! It so burned in Paul's soul that it became his aim. He not only could say, "To me to live is Christ," but "for me to live is Christ." His ideal is to be made real. With his whole being enlisted, his thoughts, words and acts are to exhibit Christ. For him to live was for Christ to live. He pursued this high aim with a zeal never damped, an ardor never quenched, the whole compass of his life dominated by this holy aspiration. And what a lofty aim it was, not low and groveling, the highest aim ever espoused, the noblest prize ever coveted; not on money that perishes, not on lust that debauches, but on the things above where Christ is, an increasing urge and striving for perfection.

## The Import of Paul's Conception of Life

Paul was the interpreter of Christ. He saw Him as the fulfillment of the Old Testament prophecies. All the moral, ethical, spiritual teachings of the Old Testament are conserved and carried to completion in the New Testament. Christ came not to destroy the law, but to complete it. It prohibited sinful acts. Christ carried it further and deeper and condemned sinful thoughts.

He touched motives, and motives measure character, and character fruits in action.

## Paul's Ideal and Our Times

These are strenuous and perilous times in which we are living, not as bad, let us grant, as were conditions in the Roman Empire in the days of Caligula and Nero. But look at our present distraught world. Upheavals in government everywhere the world over, republics displaced by dictatorships, one dictator downed by another faster than the changes of the moon, wars and rumors of war on both hemispheres, a faint cry of "Peace, peace, when there is no peace," the nations preparing for war while they prate of disarmament, greed and avarice running riot with disrespect for law and life and a wild rush for riches specially characteristic of our own country. The kidnaper, the racketeer, the bootlegger, bidding defiance to God and government! In high finances a saturnalia of rapacious and heartless greed, hurling us into the awful depression of the last four years. Corruption in office from cabinet members down! Fundamental principles are being tested as never before. "The end justifies the means." "Will it pay?" "All's well that ends well," these sentiments, so popular in many quarters, if carried out in full, would destroy our moral foundations and put an end to orderly government and blot out civilization itself. What is the remedy for all this? Where is the solvent of our troubles? Paul offers it, the regnancy of Christ in human affairs, the sway of the man of Galilee, the exalted Christ, in this world of ours. That means his teaching, his life, his creative and inspiring spirit. Christ put his approval on the old Testament and Paul, his interpreter and expounder, quotes the Old Testament more than a hundred times, fifty-six times in his great epistle to the Romans. When Paul wrote, the four gospels had not been written, though he learned from others the story of Christ's life, and may, indeed, have seen Him while a student in Jerusalem at the feet of Gamaliel. But on the road to Damascus he found Jesus himself and the revelation of His glory, and the selection of Paul to the apostleship, and so Paul's life and letters have to do with the risen, ascended, exalted, enthroned and reigning Christ. The reign of Christ in human affairs would mean the incarnation of the Ten Commandments, would put into vital reality the Sermon on the Mount, and enact the Golden Rule among men, and this, if done, would bring the kingdom of heaven upon the earth. Of the Sermon on the Mount and the Golden Rule, Sir Edwin Arnold, author of that wonderful poem, "The Light of Asia," once said: "I would not give one verse of the Sermon on the Mount away for twenty epic poems like the Mahabharata, nor exchange the Golden Rule for twenty new Upanishads." Take Paul's writings, consider their scope, variety and power. As literature alone they are in a class to themselves. He inaugurated a new line of thought, put a new force into the life of the world. His writings touch life at every point; the relation of government and citizenship, the family, husband and wife, parents and children, employer and employee, master and slave. They constitute source material on orderly government, home life, social welfare, with the noblest general principles applicable to every station and condition of life. If put into the hearts and lives of men they would bring a reign of righteousness on earth and Paul's ideal life would become a glorious reality. Imagine its reign for even a fortnight! In government, in business, in social and family life! It would mean a regenerated, transformed world.

But this will come to pass, "not by might nor by power, but by my spirit, saith the Lord." It must come from above. "It is not I, but Christ that dwelleth in me," says Paul. It is of slow progress, this regeneration of a sinful world. Nearly nineteen centuries have rolled by since Paul presented his picture of the ideal life, and how pitifully far we are from its realization. But the trend is upward. Let it be our part, under divine guidance and strength, to learn His will and delight in doing it, and so help to hasten

that great day shall become Christ. In the to sing: "Jesus shall successive journeys from shore to wane no more. To this great of Christ over our ideal be tense and pu glorious and mighty a "I have foun the course, I there is laid ness, which t give me at the But let us is in Him, a possible. Some four flagship of the and gravel in helpless for seven destroy dreadnaught presently the tide, the "N day-long import. What tidal wave hand of God uplifting and "On the Recoil Yet st Urges Its ch Throu The v But t "The r Upon One w Broke Yet in The s Wave But t "O mi In cla Within It ma How How The v But t "No cow If a preach afraid to s man ought atmosphere he is not a "No pre religion wh sin of the infinite lov "As be positi their emotional will be the way of cul "The life stream wh channel ma broadens o barren san

Thursday, August 18, 1938

## THE BAPTIST RECORD

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that great day, when the kingdoms of this world shall become the kingdom of our Lord and His Christ. In the meantime let us have the faith to sing:

"Jesus shall reign where'er the sun doth his successive journeys run. His kingdom stretch from shore to shore till moons shall wax and wane no more."

To this great end of bringing the regnancy of Christ over our weak and wicked world may our ideal be as clear and lofty, our aim as intense and purposeful, and our achievement as glorious and complete, as was true of the great and mighty apostle. Then we can say with him: "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge shall give me at that day."

But let us never forget that our sufficiency is in Him, and that with Him all things are possible.

Some four years ago the "Nelson," the mighty flagship of the British navy ran aground in mud and gravel in Portsmouth harbor and lay there helpless for twelve long hours. Seven tugs and seven destroyers and the engines of the great dreadnaught were used in vain to raise it, but presently the tide came rolling in, and, at high tide, the "Nelson" was gently lifted from her day-long imprisonment and moved grandly into port. What is needed for lost humanity is a tidal wave of oceanic power from the mighty hand of God. Ours is the puny wave, His the uplifting and conquering tide.

"On the far reef the breakers  
Recoil in shattered foam.  
Yet still the sea behind them  
Urges its forces home;  
Its chant of triumph surges  
Through all the thunderous din—  
The wave may break in failure  
But the tide is sure to win!"

"The reef is strong and cruel;  
Upon its jagged wall  
One wave—a score—a hundred  
Broken and beaten fall;  
Yet in defeat they conquer,  
The sea comes flooding in—  
Wave upon wave is routed,  
But the tide is sure to win!"

"O mighty sea! Thy message  
In clanging spray is cast:  
Within God's plan of progress  
It matters not at last  
How wide the shores of evil,  
How strong the reefs of sin—  
The wave may be defeated,  
But the tide is sure to win!"

Wave and Tide,  
Priscilla Leona.

BR

"No coward has any right to be a preacher. If a preacher is afraid of any one in his church, afraid to speak his mind or to do right, that man ought to pray himself out of that timid atmosphere or he ought to resign and go where he is not afraid."

BR

"No preacher is profoundly intellectual in religion whose heart is not stirred with the sin of the world, the woes of humanity and the infinite love of Christ for lost souls."

BR

"As between the sentimental and his opposite there is little to choose, but after the emotional has evaporated the doctrinal man will be there maybe like a dry stump in the way of cultivation, but there."

BR

"The life of a purposeless preacher is like a stream which, at first, may run strong in the channel made by itself, but gradually slows up, broadens out and loses itself in a waste of barren sands."

SUGGESTED REPORT ON BAPTIST RECORD  
FOR DISTRICT ASSOCIATIONS

—o—

Keep this handy for your association. The Baptist Record is owned by Mississippi Baptists and is run by Mississippi Baptists.

It fills a need that is met by no other Baptist paper on earth and no other agency on earth. It is the publicity organ of Mississippi Baptists, promoting all the work in which Mississippi Baptists are engaged.

Every Mississippi Baptist needs the Record. Without it is impossible to keep up with Baptist affairs at home and abroad. Just as they need a secular paper to keep up with secular affairs, so do they need a Baptist paper to keep up with Baptist affairs. Certainly every Baptist who takes a daily or weekly paper is able to subscribe for their own paper.

From hundreds of testimonials, from pastors and others, we find that where the Record is largely circulated among the members of a church three things occur:

1. It helps to enlist the unenlisted.
2. It causes increased giving.
3. It raises the spiritual temperature of the church members.

Every economy possible is used in producing the Record. Although it is not a perfect paper, every effort is made to provide the best possible paper for Mississippi Baptists.

If the Baptist Record is good for some Mississippi Baptists it is good for all of them. If it is helpful for part of the people, it will be more helpful for all of them.

Your committee urges every pastor, and every church to give the EVERY FAMILY plan a trial.

The EVERY FAMILY plan is the sending of the Record to every resident Baptist family by the church. The cost is 8 1/3 cents per family per month, payable monthly. Names may be added or dropped as desired.

Single subscriptions are \$1.50 per year.

Where one-half the resident families subscribe, the rate is \$1.00 per year.

BR

STRANGELY CARELESS

—o—

Too many of our evangelical churches are strangely careless as to the doctrinal position of ministers invited to their pulpits during the summer vacation, and at other times. In the endeavor to get "big" men and attractive speakers in order to draw the people and maintain or increase its prestige, a church will often take into its pulpit a man the whole tenor and influence of whose beliefs and preaching are to discredit, if not to destroy, the things for which evangelical Christianity stands.

It is assumed that a minister preaching under such circumstances will observe a certain tacit agreement of both courtesy and ethics, and will not take advantage of the opportunity to promulgate his own distinctive and divergent views, confining himself in his preaching to the broad stretches of truth common to all churches. The assumption is a fair one. It is not always justified by the facts, however. It is not an unheard of thing for a visiting minister to take occasion to make a covert fling, if not an open attack on the principles and tenets of the very church of which he is at the time a guest.

The presence in the pulpit, as the accepted and authorized leader and director of the thoughts and devotions of a church, of a man known to be an antagonist of the very things for which that church stands, is itself a propaganda of an alien faith. Surely the things for which contention is made cannot be so vitally important if one whose ministry is in opposition to them is to be thus accepted and accredited among us. Thus the average man will reason. And who shall find any fallacy in his reasoning or any flaw in his conclusion? The open door for liberal preachers into evangelical pulpits means logically the open door into liberal churches for members of evangelical churches. Vice versa, "It is a poor rule that won't work both ways," and this rule attests its quality by operating effectively in both directions.

There is something more to be considered in the engagement of a casual "supply" for an evangelical pulpit than the ability, the attractiveness, even the personal character of a given man. What does he represent? What is the tenor of his doctrinal beliefs and teachings? Where and on what does the emphasis fall in his preaching? These are questions that we cannot afford to fail to ask. There is peril lest for the sake of hearing "a fine sermon," or having the satisfaction of including a noted name in a schedule of pulpit supplies, the door be opened to "strange doctrines" none the less dangerous because unintentional and unavowed.

—Watchman-Examiner.

BR  
SHE DEVILS

—o—

We have received the following clipping of a communication to The State, on "Women On Drinking," written by Mrs. J. B. Edwards, Swansea, S. C.:

"To the Editor of The State:

"I should like to write a few words in support of J. D. Dean on the subject of 'Women on Drinking' in his answer to your editorial of July 21.

"When I read the article in The Ladies Home Journal, 'What Do The Women Of America Think About Drinking,' I was aghast. I was appalled. I was filled with dismay and depressed beyond words. I couldn't believe that the majority of the women of America do not think it wrong for men or women to drink, that it adds to the harmony of marriage for man and wife to drink together, that they would not teach their sons not to drink and only 54 per cent would teach their daughters not to drink.

"If these statistics are at all accurate, what are we coming to? Are we retrograding into paganism? Is depth of character so lacking everywhere? Are the mothers, even—the backbone of any nation—putting a light value on the things that are true and fine and emphasizing the froth of life? A mother that would not teach her son the stark truths of the whiskey evil and would not shrink in terror at the thought of her daughter's drinking is, in my opinion, a lightweight, a failure and a disappointment.

"When we believe that the swiftest and surest way to rid the world of drunkenness is to create a sentiment against liquors, it is truly discouraging to learn that women are not guiding the young in the paths of cleanliness, purity and common sense.

"We know that women are drinking but we feel that they are in the minority and belong to those of frivolous and unstable character. Let us hope that the pendulum will swing in another direction in the next generation and that a united womanhood will again frown on all those things which tend to weaken character.

"Anyway, how reliable are these national polls? I think I once heard of such a poll in regard to the election of Roosevelt! didn't you?"

—Baptist Courier.

BR

"No man is going to earn his salt as a preacher if he can't see higher than circumstances and conditions."

BR

"The forces that construct and conserve all the forms of civilization are positive, aggressive forces, not negative forces."

BR

"One fearless pen is worth more to a people than a great army."

BR

"It is possible to pay too much for peace."

BR

"Spiritual cowardice is not only weakness but it is wickedness."

BR

"An old woman at a tea party said, when asked why she whittled calamus root into her tea, 'I want my tea to taste like something.'"

BR

"The time is on us to content once more very earnestly for the faith delivered to the saints."

# Mississippi Woman's Missionary Union

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## Margaret Lackey Season of Prayer for State Missions Sept. 12-14

The theme for this Season of Prayer is "Foundations in Missions." The program material has already been mailed to the presidents of the W. M. S. and young people's counselors. Cooperate with your young people's directors in leading the auxiliaries to observe this season of prayer.

Our goal for this year is \$7,000 and the list of designations for this offering is as follows:

Pastoral support .....	\$4,220
Evangelism .....	\$2,000
Indians .....	\$ 480
Scholarships .....	\$ 300
Total.....	\$7,000

Our state scholarships for the scholastic year 1938-1939 have been awarded as follows:

Miss Elizabeth Ainsworth — Miss. Woman's College; Miss Elizabeth Williams—Blue Mountain College; Mr. Wayne Edward Todd, Jr.—Mississippi College.

The scholarships for our W. M. U. Training School at Louisville, Ky., has been awarded to Miss Rowena Gunter, Miss Zadeen Walton; Miss Georgia Mae Ogburn.

We feel that in these investments Woman's Missionary Union will reap good dividends—put these young people on your prayer list.

Next week I will attempt to give an account of my "look-in" on the Home and Foreign Mission Weeks at Ridgecrest. The fellowship was wholesome and inspiring.

The American Baptist Mission, S.B.C.  
Sapele, Nigeria, West Africa,  
June 15, 1938.

### OUR FIRST LAUNCH CRASH

Our furlough was drawing near and we knew we would want the launch back up in the Sapele rivers away from the salt water of Buguma; but my, how I dreaded that three hundred mile trip. It, of course, had been decided that Grace would not be asked to risk what I was afraid might be a long and hazardous journey, especially if we happened to have engine trouble. Again, she was needed to bring the car overland. However, like most of our worries, they were unnecessary for the journey was made nicely in three days. The Royal Ambassador engine ran eight and a half hours the first day, eleven, the second, and thirteen the third. We hit one log and bumped very few sand-bars. I was about to say once, "Look out for that big log, there"; and down went a big alligator's head.

Grace was to join us at Warri for river trips around to the churches in these parts; then to launch along to other churches toward Sapele. The first three days went along with only two little disturbances when we had to ride some waves from two stern-wheelers ploughing up toward the great river Niger. While riding the waves of one of these, the oil stove turned over and most set the launch on fire. When we got up to set the stove back, the boiler-lip came off; had the disturbance been ten minutes later, I might have had a scalded foot.

The fourth day found us near the sea where we had had trouble once before in crossing a windy place. This time, however, we were on the look-out and picked a time of day when it was calm. My, we felt good when we saw the worry of that was over. On toward the mouth of the creek we cruised, all the time watching that we

were not getting too close to the sea. We pulled into the mouth of one creek; in order to get our bearings and to pick up a pilot. The one we had expected to meet us at Warri never got to the Warri wharf. This new pilot was too young and was too sure as most of them are. However, I think we would have made it all right but we had a new engineer that decided to take it all out of the pilot's hands, the first time we tried to turn in and accidentally got on the sands.

Before we knew it, we had passed the mouth of the creek and were getting out to sea. So once more we started toward what the guides thought was the mouth of the desired stream; but we were now too much in the rolling surf and when we turned, it put the side of the launch toward the waves and a monster wave hit us broadside and over we started. The windows on the lower side were about to dip water and things were falling and crashing. Then came the loudest crash of all and when I looked back, I saw that the top of the back deck had collapsed and with a dozen loads had gone into the sea, thus letting the launch right herself.

We had just called the native woman's worker to come inside where Grace, the cook and I were; but when I thought we might be hit broadside again, I yelled, "All you people get out on deck." This they tried to do but on reaching the door, they found the refrigerator had fallen across their only exit. The cook had some trouble moving this; but when they were once out, Grace took off her shoes and looked around for the life buoys; but they had gone over with the deck top. There were, however, two large leather cushions that were lift-preservers; and each of the women took one of these. The cook, of course could swim.

The engine was now barely running and the native engineer was yelling to me, "Do not stop! Keep the bow toward the waves!" Just then, Grace noticed that a wet towel had fallen across the plug wires of the engine; and she got a good shock when she picked up this; but the engine now went full speed ahead and we once more began to ride the waves. The anchor had slid off the bow and was dragging by the chain; but all the hands were too busy holding on to pull up a heavy chain and anchor.

Fishermen had set out their rows of poles to hold their shrimp nets; so we had a second danger in threading in and out among these. Twice, when there was no opening, I put on speed and trusted God and the strength of the launch to break through. At last guides said, "Master, we must just try to stop and with the bow toward the waves, depend on the anchor to hold until the natives can get to us with canoes." This we did and for the next few moments held on while the craft rolled herself into position. The cook was begging Grace to get into a canoe which he had swum to shore for; but she would not go until I insisted and promised to follow in the next one. When Grace's canoe could go no further on the sand, the cook climbed out and shouted, "Missus, get on my back." We both were soon on shore; but when I saw the launch was going to hold against the surf, I waded back shoulder deep and helped get the baggage and food. For some reason, I do not know, while Grace was going ashore, I went in and took the ignition key out of the switch and it in the only pocket that had a hole in it; so it is somewhere in the Atlantic.

In our first turn and crash, we thought we

would be glad if our lives could be spared. When we saw that we could cast anchor and that canoes were coming for us, we then took courage to hope for our personal belongings and the food, leaving the launch to be battered to pieces on the sand; but when he saw the tide was going out, and the launch was holding her own, we began to discuss how we might save our entrusted launch. However, I was not ready yet to risk another three mile trip around to the river mouth that we had missed once. The engineer begged to let him try it; so we put in five gallons of gasoline and off he went, rocking and reeling; but kept his back to the waves which were now in his favor. It was an anxious two hours wait before word came that he had missed again the mouth of our creek but was safe in the opening of the first one where he had stopped.

The next morning good news began to come in from every side. As to the help of our African friends, you will understand some of it by letting me quote the native court clerk's letter:

"The missing properties which you have reported to me last evening when I was coming from court. I have find out on your behalf thereby some people reported to me that they has found some loads floating in river after the motor was past by. When they said this to me I went with them to see the loads, they showed to me I check it myself as follows:

Two chairs, 1 native basket with cover, 2 life corks, 1 empty box containg 3 cocoanuts and a helmit, 2 bundle sleeping mats, 1 camp bed tied up, 1 brown tent large, (he means tarpaulin), 5 fowls one dead and top of motor.

I ordered them to bring the properties to mine compound during night about 8 p. m. with exception the cover of the motor top is with them.

The founders were six persons one Iwaton and five others.—Yours sincerely."

The carpenters put back the launch top and Grace found her wrist watch soaked in salt water; so all we lost, it seems, now, were two lanterns and a folding bathtub.

When we think of what might have happened, we still sit and stare into space. For example, suppose the top of that deck had not given away; suppose that engine had stopped; suppose that anchor had caught on something, that anchor that was so necessary later on; suppose those fishing stakes had refused to break or had broken enough to have caught the propeller; suppose we had not called the native woman's worker inside and suppose I had not had another ignition key, what could have saved us, the baggage or the launch? But now, why should Christians suppose like that? I could see it all the next morning when I opened my Bible to that day's reading. What do you think it was? Paul's shipwreck on the island of Miletta, Acts 27 and 28. Read it and then join us in a prayer of thanksgiving.

—Wm. H. and Grace Carson.

BR

"There is no harm in being ignorant—we were all born that way. The shame of it is in remaining ignorant."

"We should learn the fine art of plowing around stumps. They will soon rot out if left alone."

"There are pastors who could lead, but because they are lazy or indifferent or absorbed in business, they scratch along in a low key and bring things to dullness and finally to do-nothing-ness."

Thursday, Aug 18, 1938

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## The Baptist Record

Published every Thursday by the  
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## East Mississippi Department

By R. L. BRELAND

### Scuna Valley Meeting

The church at Scuna Valley, Yalobusha County, began its meeting of days on Sunday, July 31st, and continued until August 5th. Rev. John R. Breland of Jackson, La., did the preaching.

Good congregations were reported at both morning and evening services. Towards the close the house would not accommodate the crowd. Those attending speak in the highest terms of the preaching, old-fashioned gospel messages.

Much interest was manifested in the meeting especially among the membership of the church. All seem more in the spirit to do better and more zealous work for the Master. The young people's prayer meeting, led by Miss Jessie Denley, was one of the outstanding features of the meeting. It was a good meeting and much good, it is believed, will come of it.

—o—

The meeting at Elam, near Coffeeville, is in progress this week. Rev. L. J. Crumby, the pastor, is preaching. Elam is one of the many Sunday afternoon appointments of brother Crumby. It is one of the older churches of the county.

Mrs. G. W. Malone of Pittsburg Baptist Church writes: "We are having a missionary course by the W. M. S. at the church this afternoon. Mrs. H. T. Countiss is teaching the book." She did not state the name of the book being taught. Mrs. Countiss is a good teacher and good will come of the study.

A letter from Mrs. Bertha Moore of Thomastown, Miss., says, "Dr. R. B. Gunter will assist Pastor Gray in the meeting at Thomastown Baptist Church beginning the second Sunday in August."

The death of Rev. J. L. Low last week takes from our midst another one of our veterans of the cross. He had given many useful years to the ministry. He did great good during his more than 40 years of service.

May the Lord comfort the bereaved wife and children.

A card from Mrs. Saucier, wife of Rev. N. B. Saucier of Elliott, Miss., brings the information that brother Saucier has been called by the government back to the work as chaplain in CCC camps. He had been home on vacation for some months.

One of the most interesting Baptist writers is Dr. J. B. Cranfill of Dallas, Texas. "I read with profit all of his writings that I can get hold of. He has done much writing. He is growing old but ripens and sweetens with age. Many years to him yet.

A letter from Mrs. Maud Merideth of Mathiston, Miss., Route 1, says: "They are having a good meeting at Fellowship (Choctaw County) this week. Rev. T. J. Smith of Missouri is doing the preaching. He is one more good speaker." Having been pastor of Fellowship for some years and having many dearly loved friends there, it would have been a delight to have been in the meeting.

Pastor W. H. Lowrimore did the preaching in the meeting at Cedar Grove near Coffeeville recently. There were several additions by baptism. He held his meeting at Pleasant Grove last week. Glad to learn his health is improved.

The meeting with Taylor Baptist Church, Lafayette County, resulted in 17 additions to the church, 15 by baptism. Rev. C. E. Patch assisted Pastor Crumby in the meeting. Brother Jack Gray led the singing.

Brother T. P. Grantham of Coffeeville reports that his son, Rev. L. T. Grantham, of Philadelphia, has held several successful meetings in this section. His engagements will keep him busy until October.

Rev. J. H. Sherman preached in his meeting with Pine Grove Baptist Church, Yalobusha County, last week. Good preaching and good crowds are reported, but results otherwise have not been learned.

—BR—

### BAPTIST EXPANSION IN NORTH AMERICA

By Prof. R. E. E. Harkness  
President of the American Baptist  
Historical Society

—o—

(In view of the importance of the North American Baptists, this article by Prof. Harkness is sent in two sections, so that editors able to use it may do so in two parts, of which this is the second.)

The Baptist Union Theological Seminary, established in Chicago in 1867, became the Divinity School of the University of Chicago when the latter was founded in 1890. The Baptists of Missouri erected their school at Liberty under the name of William Jewell College in 1849. Ottawa University, Kansas, was opened in 1865; Sioux Falls University, South Dakota, in 1883. On the Pacific Coast, McMinnville College, Oregon, was founded in 1859; and in 1905 a Theological Seminary was established at Berkeley, Calif. In 1909 Redlands University opened its doors at Redlands in Southern California.

Interest in education awakened early among the Baptists of the South. As early as 1791 the Charleston Association had formed an edu-

cation fund. In 1824 the Baptists of South Carolina were negotiating with their brethren of Georgia for the founding of a joint educational institution. These proving unsuccessful, South Carolina established her own school in 1826, known as the Furman Academy and Theological Institution. In 1832 Georgia did likewise by opening Mercer Institute, later known as Mercer University. In this same year Baptists of North Carolina began activities toward building a college for their state, and in 1834 founded the Wake Forest Institute, now Wake Forest College.

Though Baptists had been numerically strong in Virginia nothing had been accomplished until 1832 toward the erection of an educational institution. In that year a manual-labor school was begun near Richmond, to become a college in 1840 and later the University of Richmond. In Kentucky, a charter was secured for Georgetown College in 1829. In 1859 the Baptists of the South had opened the Southern Baptist Theological Seminary at Greenville, South Carolina, but in 1877 moved it to Louisville, Ky. Other institutions of the South are Baylor University, Waco, Texas, (1845); Carson-Newman College, Jefferson City, Tenn., and the Southwestern Baptist Theological Seminary, (1908) Fort Worth, Tex.

Other schools and colleges have been founded by Baptists, some wisely and some otherwise; some have survived while others have succumbed to the lack of funds and the over-enthusiasm of their founders.

It may be mentioned here that this splendid advance by the Baptists of the United States has been made not without difficulties. From their earliest entrance into the West, which seemingly required official organization for the promotion of the denomination, opposition arose in the form of anti-missionary societies, anti-Sunday schools and anti-educational societies. This opposition was in some instances financial in motive and in others theological.

One very serious difficulty, which for a time threatened disaster to the denomination, was the division between North and South which occurred in 1845 over the questions of slavery and missions. However, it was soon recognized that this division was chiefly one of administration, not of principle and ideal.

Immediately upon the division the churches of the South organized the Southern Baptist Convention which has carried on a most successful labor in Home and Foreign Missions. In the North the Triennial Convention became the Baptist Congress, until the Northern Baptist Convention was organized in 1907.

One indication of the expansion of the Baptists of America during the past one hundred and fifty years may be gathered from a glance at statistics. Reiterating, we have the following records for 1790: 688 churches, 710 ordained and 422 licensed ministers, with a total membership of 64,975. Records for the year ending in December 1937 present these grand totals:

Members within the Northern

Baptist Convention 1,476,330; of the Southern Baptist Convention 4,482,315; various other Baptist groups 519,375.

This leads to another subject of interest in the study of Baptist growth in the United States. Before their emancipation there were very few Baptist churches exclusively for negroes; most of the colored people worshipped in the churches of the whites, in which galleries had been provided for their accommodation. For instance, in 1795 the Philadelphia Baptist Association recommended that the churches should make subscriptions or collections to the Baptist church in Savannah, Georgia, to enable it to build a meeting house "large enough to admit hundreds of blacks to the galleries." However, in some of the larger cities negroes had their own organizations; and in Richmond, Va., President Ryland of Richmond College was pastor for years of a large colored Baptist church.

Soon after their emancipation the Negro Baptists formed their own churches, the number increasing rapidly. Today, they have two conventions, the National Baptist Convention and the National Baptist Convention of America, each of which is nation-wide. The total number of church members is 3,796,645, most of whom live within the Southern States though there are churches reporting 10,000 members in some of the large cities of the North. Increasing interest is being manifest by the Negro Baptists in higher education. There are some fifteen Negro Baptist educational institutions in the country. In Nashville, Tenn., the American Baptist Theological Seminary for Negro students, is supported by both the Southern and the National Baptist Conventions.

The total number of Baptists in the United States in 1938 is thus well over the ten million mark.

Baptist work in Canada began in the latter half of the eighteenth century in the Maritime Provinces, into which section New Englanders began to migrate about 1760, after the defeat of the French in 1755. Few Baptists were among these early settlers, and although a Baptist minister, the Rev. Ebenezer Moulton, moved from Massachusetts to Nova Scotia in 1761, no church was organized until in 1778 the Rev. Nicholas Pierson formed one at Horton, now Wolfville, Nova Scotia. In 1790 there were but two Baptist churches in the whole of Maritime Canada, this one and a smaller at Halifax, and the total number of members was perhaps less than

(Continued on page 16)

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Thursday, August 18, 1938

## Sunday School Lesson

Prepared by  
By HIGHT C. MOORE

For Sunday, Aug. 21  
I Samuel 1:1 to 2:10

### Notes Analytical and Expository

1. The Mother Heart ached in Hannah's sorrow. The national sanctuary was at Shiloh in central Palestine where the Tabernacle and Ark had rested since Joshua's day. Hither from the village of Ramah not far away had come on their annual pilgrimage for worship one of the most patriotic and spiritual of the Hebrew households. Its head was Elkanah, perhaps of the tribe of Levi, a well-to-do landowner, a man who took time for spiritual service, who fulfilled his vows, lived piously in his own home, came and brought his family regularly to the national sanctuary where he offered sacrifices and worshiped Jehovah. With him were his two wives: Peninnah, mother of his children, jealous of his love, and ardent in the persecution of her rival; and Hannah, of lofty soul and humble heart, with whom love conjugal was no adequate substitute for love maternal. And though here in the courts of Jehovah and overwhelmed by the love of her husband, she yet grieved that she was childless, and this feeling received infinite aggravation under the insistent, spiteful reproaches of Peninnah. Even the sanctuary is not without its sadness and spite.

2. The Mother Lips grieved in Hannah's supplication. Unsatisfied by Elkanah's love, and stung by Peninnah's hate, she sought a spiritual refuge in the house of prayer. There she poured out her soul unto the Lord in utter humility and with intense earnestness, beseeching him to remove her reproach, not for her sake alone, but for his glory. For the gift of a son she prayed; every Hebrew mother was hoping that her son should fulfil prophecy in the bruising of the serpent's head. In keeping with this fervent hope, and with her bitter reproach, she made her memorable vow devoting the longed-for son first to sanctuary service, and then to a consecrated life. He should serve in the house of God, not for a period like the Levites generally, but for all his days; and he should be a life-long Nazarite with no wine to weaken his powers, no external mourning to interrupt his work, and no razor to mutilate the outward pledge of inward devotion. A most far-reaching vow, to be sure; but it shows the intensity of her feelings and the eagerness of her nature to honor Jehovah.

3. The Mother Spirit was soothed and satisfied in Hannah's assurance. That her manifest agitation of mind and anguish of soul should be attributed by Eli to wine must have been a fresh thrust in her heart; but in quiet dignity Hannah freed herself from the unjust suspicion and won the high priest's benediction: "The God of Israel grant thy petition." Satisfied, then, that her prayer would be answered,

she "went her way, and did eat; and her countenance was no more sad." Back, then, to Ramah, with its round of duties, but also now with its radiance of hope; on swift wings the weeks and the months fly by, and then the gates of life are opened to little Samuel, the child of prayer, destined to be the last of the Judges forerunner of the kings, founder of Jewish schools, and one of the greatest of the prophets.

4. The Mother Self shone in Hannah's sacrifice. (1) In the village of Ramah the infant eyes of Samuel looked into the face of a mother whom Wordsworth has characterized as "the most spiritually minded woman of her age." His father rises out of obscurity and above the common level as a man of unusual piety and patriotism. His birthplace and early home formed a suitable frame-work for the picture of his life; Ramah, the Arimathea of the Gospels; a village, where human nature is more open and more easily studied; farm life, with its nearness to nature and incentives to industry; the hill country, symbol of strength and native stronghold of so many great men. And in this quiet village home, nestled among the mountains, a very few years of the early life of Samuel were spent; but years they must have been of infinite material tenderness and fidelity, and years on the part of the child of permanent impress and of commanding outlook upon the future. (2) In the sanctuary at Shiloh little Samuel, true to the mother's vow, was dedicated to the perpetual service of Jehovah. Sacrifice in thus giving up her son there must have been, as every mother can appreciate; but there was also a lofty exultation which voiced itself in her song of praise, the Magnificat of the Old Testament. The presentation ceremonies were impressive and that the child himself worshiped is indicative of the efficiency of his home training and the inborn religiousness of his nature.

5. The Mother Soul exulted in Hannah's song. Hannah's gratitude was expressed in her song for the gift of her son. Her heart, no longer sad, now exulted in the Lord. Her horn, symbol of power and influence no longer humble and hated, was now exalted in the Lord. Her mouth, no longer shut and shamed, was now wide open with joy through salvation in the Lord. He is the God of holiness with no other like him in the universe. He is the Rock of Refuge from all distress, the Rock of Strength in a weary land. Who can be arrogant in talk or thought in the presence of the God of infinite knowledge and inerrant justice? Against him the weapons of the mighty are smashed, and without him the strong stumble and the haughty become hirelings, but with him the hungry are fed and the childless bare children. Truly from God comes all good; and to him be all glory!

### The Lesson of the Lesson Magnify Godly Motherhood

(1) Magnify Mother's God. "Jehovah." Hannah was deeply pious. She was profoundly spiritual. There was not so white a soul in all Israel.

Jehovah was her God. He is the God of our best mothers to this day.

(2) Magnify Mother's Church. "Shiloh." It was not enough to honor God in her own heart. She must do more than let her light shine in her own family circle. A service must be rendered the public through public worship. The sanctuary must be maintained. Mother's church is the mightiest agency for good in all the world.

(3) Magnify Mother's Prayers. "She — prayed." Her whole heart was put in her whole prayer. Her tears rained downward as her petitions rose upward. She agonized with every fiber of her being. Who can pray like a mother?

(4) Magnify Mother's Vows. "She vowed a vow." She could not be satisfied simply with asking. So far as lay in her power she must match the promise of God with a promise of her own. And she put as much in her vow as she put in her prayer. Of definite value are the vows of a good mother.

(5) Magnify Mother's Faith. "The God of Israel grant thy petition." Did she seem to be praying against Providence? Was she grievously misunderstood by her religious leader? She prayed only the more and the more earnestly. And her prayer was answered. Does not God rejoice to answer mother's prayers?

BR

### WHO IS MORALLY GOOD, AND WHAT IS MORALITY?

By David Burris, Th.D.

Christianity, is being questioned, and the Fatherhood of God, so misrepresented, and our churches being filled with the world and sin, that while others write of the great revival that we are all praying for,

this writer wishes to bring this word, else our churches be further carried away into a state of lethargy. Christianity, I believe, will have in the near future an opportunity to witness for the Sovereign Christ Jesus, as never before, and there is not a doubt but that genuine primitive Christianity will stand the test. But friends of the Lord Jesus Christ, remember, that it is not our business to make the prodigal comfortable in the hog-pen, nor comfort him in his riotous living. If we are to have a real genuine revival the ax must be laid at the root of sin — for no ingathering of the Pharisaical or Sadducean philosophy can be of help to our churches. The John the Baptist, kind of revivals, never sought to gather in vipers and baptize them, therefore we believe this word a timely warning.

Morality, taken apart from the Christian religion, is but another name for decency in sin. It is just that negative species of virtue, which consists in not doing what is scandalously depraved or wicked. But there is no heart of holy principle in it, any more than there is in the worst of felonies. It is the very same thing, as respects the denial of God, or the state of personal separation from God, that distinguishes all the most reprobate forms of character. A correct, outwardly virtuous man is the principle of sin well-dressed and respectfully kept — nothing more. Intelligence will place you in no great danger of believing that so-called morality can save you. A far greater danger is that the decent, outwardly respectable manner of your sin will keep

Continued on page 14)

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**More Proof**

Concerning his recent Vacation Bible school, Pastor R. D. Pearson, Macon, says: "The school has been one of our very best opportunities for the Lord. It is already bearing fruit in many ways. I am especially happy over the Intermediate department. Many thought that we would not be able to reach that age. Before the first week was over we had to announce that we could not enroll any more in that department."

Miss Marian Leavell, of Oxford, writes: "The school was a huge success, and an eye-opener to many grown-up members of our church, and a source of constant joy to both faculty and pupils." She also states that they hope for a two-weeks' school next year in the Oxford First Church, and one-week schools in several rural churches in the county. That's work that will count for much in many lives.

—o—

**Adult Departments**

We have noticed from the reports that have come in that many churches have had an Adult department of their vacation schools this summer, especially so when the school was conducted in connection with the revival meeting, as many have been.

We of the state Sunday school department were most favorably impressed last year with the possibilities of this group, which impressions came as a direct result of promoting schools in connection with the revivals, and have a place for the adults who came along with the children.

Pastor J. B. Smith, Ackerman, wrote us recently, and among other things said this: "We had a fine Vacation Bible school at Blythe Creek last week. We had daily average attendance of 93 including a large adult class. I believe there is a great opportunity for this adult work in Bible schools, especially when they are held in connection with revival meetings."

—o—

**Reports**

We are exceedingly anxious to get a report of every vacation school held this year in the state. Won't you please send in yours right away, if you have not already done so? This will help us much and give us a complete record of this fine work this summer. You plan to send it in some time, so do it now and help all of us. Thank you!

—o—

**Associational Organization**

It will soon be time for the regular fall associations to meet. Among other things we hope will be done, is getting a regular organization in the association for Sunday school work. This calls for a superintendent and several associates for all the departments, but this matter should certainly be brought up, if the county has no such organization now, so that these workers can be named by the regular nominating committee that will be appointed at that time.

**HOW GEORGE MULLER CAME TO TRUST GOD**  
By F. W. Rochelle

—o—

About 1830 a young German minister named George Muller became the pastor of Ebenezer chapel, Bristol, England. He gave up pew rents and depended upon voluntary gifts for which a box was placed in the chapel. Often reduced to a few shillings, he made known his wants "to the Lord only" and they were supplied.

**Worrying Christians**

In volume one of his writings he says: "Sometimes I found children of God tried in mind by the prospect of old age, when they might be unable to work any longer, and therefore were harassed by the fear of having to go to the poorhouse. If, in such a case, I pointed out to them how their heavenly Father has always helped those who put their trust in him, they might not, perhaps, always say that times have changed; but yet it was evident enough that God was not looked upon by them as a living God. My spirit was oftentimes bowed down by this, and I longed to set something before the children of God, whereby they might see that he does not forsake, even in our day, those who rely upon him.

"My spirit longed to be instrumental in strengthening their faith by giving them, not only instances from the Word of God of his willingness and ability to help all those who rely upon him, but to show them by proofs that he is the same in our day. I well knew that the Word of God ought to be enough, and it was, by grace, enough to me; but still, I considered I ought to lend a helping hand to my brethren, if by any means, by this visible proof to the unchangeable faithfulness of the Lord, I might strengthen their hands in God. I, therefore, judged myself bound to be the servant of the church of God in the particular point on which I had obtained mercy; namely, in being able to take God by his word and to rely upon it.

"All these exercises of my soul, which resulted from the fact that so many believers, with whom I became acquainted, were harassed and distressed in mind, or brought guilt on their consciences, on account of not trusting in the Lord, were used by God to awaken in my heart the desire of setting before the church at large and before the world, a proof that he has not in the least changed, and this seemed to me best done by the establishing of an Orphan House. It needed to be something that could be seen, even by the natural eye.

**Faith of a Poor Man**

"Now, if I, a poor man, simply by prayer and faith, obtained without asking any individual, the means for establishing and carrying on an Orphan House, there would be something which, with the Lord's blessing, might be instrumental in strengthening the faith of the children of God, besides being a testimony to the unconverted, of the

This is very important, and we hope moderators, clerks, and others, will see that this is done at the proper time.

reality of the things of God. This, then, was the primary reason for establishing the Orphan House. I particularly longed to be used by God in getting the dear orphans trained up in the fear of God; but still, the first and primary object of the work was, and still is, that God might be magnified by the fact that the orphans under my care are provided with all they need only by prayer and faith, without anyone being asked by me or my fellow workers whereby it may be seen that God is faithful still and hears prayer still."

Mr. Muller, therefore, began to pray in connection with reading God's Word that God would show him if he wished him to establish an Orphan House. Becoming convinced that God did desire him to do so, he began to pray that God would send him the means. Continuing to read God's Word and pray, money began to come in from many sources and he was able to build the houses.

By the end of 1856 there were 297 children in three houses. He wrote: "Without any one having been personally applied to for anything by me the sum of £84,441—6s had been given to me for the orphans as a result of prayer to God."

The number of orphans increased and buildings were multiplied until in 1875, "2,000 children were lodged, fed and educated without a shilling of endowment, without a committee, without organization." For over 60 years he prayed to God for money to take care of the orphans and God influenced people to send it.

Jesus said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him."

—Watchman-Examiner.

—BR—

SUBSCRIBE TO THE BAPTIST RECORD.

**I SING MY SONG TO COTTON**

—o—

I sing my song to cotton.  
Let everybody wear it.  
Hard times will be forgotten  
If all of us will dare it.

There's beauty in the fibre.  
It has a million graces.  
Despite the sneering giber,  
How lovely are its laces.

It lends a radiant glory  
To every winsome wearer,  
A halo for the hoary,  
It makes the fairest fairer.

The debutante jt dowers  
With beauty past unbelieving.  
It matches all the hours  
Of gladness or off grieving.

The bride arrayed in cotton  
Is crowned with rarer sweetness.  
Let fashion be forgotten.  
Come, plenty and completeness.

There is no rhyme nor reason  
Why Dixie should ignore it.  
In and out of season,  
All Dixie should adore it.

We have the soil to grow it.  
We have the mills to spin it.  
And in our hearts we know it,  
We ought to dress up in it.

Let every lovely lady  
Embrace the bold adventure.  
Let Sallie, Sue and Sadie  
Ignore their sisters' censure.

Let every man of mettle  
Dike out in cotton daily.  
No matter whom it nettle,  
Go forth to triumph gaily.

I sing my song to cotton.  
Let everybody wear it.  
Hard times will be forgotten,  
If all of us will dare it.

—David E. Guyton,

Blue Mountain, Miss.

—BR—

Old Farmer: "Are you going to plant potatoes in your garden?"

New Farmer: "I want to, but the book says they should be planted in the hills and my garden is perfectly level."

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CHAP. 15. 36 And one ran and  
k Pro. 29. 25. full of vinegar, and I  
John 19. 1. and gave him to drink alone; let us see whe  
16.

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Thursday, August 18, 1938

# The Children's Circle

MRS. FRANCES LIPSEY STEELE

My dear children:

Among the many handsome churches in New York City is the Central Baptist Church on Amsterdam Avenue. It is said that when it was built about twenty years ago that the members of that church did everything they could to make it a beautiful place to worship God. It was furnished with care and taste and the pastor and the members were very proud of it. On the day of the dedication of the church, people were crowding up to the pastor to express their joy in the new building and their admiration of it. Finally, one of the deacons came and said, "Pastor, have you noticed that one of the lights in that central chandelier is dead?" There were 50 of those bulbs! In all that beautiful new church all that he saw was one bulb that would not burn in a cluster of fifty. Some people are like that! I'm afraid that even some children are like that. Our friend may have many fine qualities, but we pass them over and notice a fault. Mother may have gone to a heap of trouble on a hot day to prepare a nice meal with many things that we like, but instead of mentioning how good the steak, or the beans, or tomatoes taste, and enjoying them, we grumble that we'd rather have the okra fried than boiled. And we let our fault-finding spoil a good dinner. I heard of a man once who couldn't listen to a preacher—a good preacher, too—because the preacher kept putting his hand in his pocket and taking it out again while he was speaking. A helpful sermon ruined by a critical attitude. We can make ourselves and those about us very unhappy by letting this fault-finding habit grow on us. Jesus saw the good, the best in people.

When you read this, I shall probably be in Colorado, visiting my brother and sister out there. If you have written a letter for our page and do not see it here, just know that it will appear soon—just as soon as I return. I am not staying long enough for me to give you my address out there. I should probably be home again before your letter could get there. Just continue sending your good letters to the same address you have, and don't forget the orphanage and our B. B. I. scholarship. Those expenses don't take a vacation, you know.

With love,  
Mrs. Frances Steele

—o—

**BIBLE STUDY**

**Proverbs 10:24:** The fear of the wicked, it shall come upon him. When Belshazzar was king of Babylon, he made a great feast to a thousand of his lords and drank wine with them. He commanded his servants to bring the gold and silver vessels which his father, Nebuchadnezzar, had taken out of the temple in Jerusalem. Then they, the king, his wives, and his princes drank wine from them and praised their idols of gold and silver, of brass, of iron, of wood, and of stone.

While they were feasting and making merry, there appeared the fingers of a man's hand, writing on the wall, in the room where the kings and his lords were holding their feast. The king saw the fingers and the writing on the wall but he could not read it for it was in a language he did not understand. Then his face was changed for his thoughts troubled him and he was filled with such fear that he trembled and his knees struck together. He called for all the wise men in the kingdom, and when they had come, he said to them "Whoever shall read this writing and tell me the meaning of it, shall be clothed in scarlet and shall have a gold chain about his neck, and shall be the third ruler in the land." But

none of the wise men could read the writing or explain the meaning of it. Then the king was troubled even more until his face was changed with fear.

When the queen heard what the king had said, she came before him and spoke, saying, "O king, live forever. Do not be so troubled or so sad. There is a man in thy kingdom in whom is the Spirit of the holy God. In the days of your father, Nebuchadnezzar, great wisdom was found in him and he was made master of all the wise men of Babylon because of his knowledge and understanding in the interpreting of dreams and telling of secret things. Now, let Daniel be called and he will tell us the meaning of this writing."

Then Daniel was brought before the king. The king spoke to him and asked "Are you that Daniel who was brought captive from Judah and in whom is the Spirit of the living Gods, so that you have great wisdom and understanding? If you can read this writing and tell me the meaning of it, you shall be dressed in scarlet with a gold chain around your neck, and you shall be third ruler in the kingdom."

Daniel answered the king: "Keep your gifts and give your rewards to another. I will read the writing and make known to you its meaning."

Then Daniel reminded him about Nebuchadnezzar and how the Lord had given him a kingdom and glory and honor. But Nebuchadnezzar's heart had become proud and he forgot God. Then God took his kingdom away from him and drove him out in the fields to live like a beast until he learned that God ruled over the nations and made whom he would king.

And Daniel said, "You, his son, knew all this, but you have not humbled yourself. You have brought the vessels from the temple and you and your wives and your lords have drunk wine from them and praised your idols of gold, of silver, of wood, of stone, of brass, and of iron, and the God who lets you live and gives you all things, you have not praised. Therefore, He has sent this hand and this is the writing, 'Mene, mene, tekel, upharsin,' and this is the meaning: Your kingdom is ended, God has taken it from you. He tried you as king, but you have not obeyed him. He has given your kingdom to the Medes and Persians."

Belshazzar commanded that Daniel be dressed in scarlet and a gold chain be put around his neck and that he be the third ruler in the land.

That very night, the army of the Medes and Persians came, Belshazzar was killed, and Darius became king.

—o—

**PUZZLE****Birds in the Bible**

1. And he sent forth a ..... which went forth to and fro, until the waters were dried up from off the earth.
2. Who satisfieth thy mouth with good things so that thy youth is renewed like the .....
3. Are not five ..... sold for two farthings, and not one of them is forgotten before God?
4. And the ..... came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off.
5. To offer a sacrifice according to that which is said in the law of the Lord, a pair of ..... or two young .....
6. They that wait upon the Lord shall renew their strength, they shall mount up with wings as .....
7. Consider the ..... for they neither sow nor reap; which neither

have store house nor barn: and God feedeth them.

8. For wheresoever the carcase is, there will the ..... be gathered together.

9. Fear ye not, ye are of more value than many .....

10. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold .....

(For other birds in the Bible, read Leviticus 11:13-19.)

**ANSWERS TO LAST WEEK'S PUZZLE****Arithmetic in the Bible**

1. Number, Psalm 90:12.
2. Add, II Peter 1:5.
3. Less, Exodus 16:17.
4. Multiply, Genesis 1:28.
5. Divided, Matthew 12:25.
6. Answers, Luke 2:47.
7. Divide, Exodus 14:16.
8. Less, Mark 15:40.
9. Count, Acts 20:24.
10. Number, John 6:10.

BR

**MANEUVERS**

It's just a hard word to spell to most people, but to 30,000 soldiers, a host of parents and other relatives it became a password, and in addition to former found imagination transformed into reality thru its applied definition.

Who? The members of the National Guard and the regular army of the states of North and South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, and Tennessee, called the Third Army of the United States.

Where? De Soto National Forest, Hattiesburg to Biloxi, Miss.

When? July 30-August 14, 1938. Involving actual war field conditions as far as possible.

What? Mimic war games involving actual war field conditions as far as possible.

Why? That was the big question. Briefly:

1. Preparedness.
2. Practice.
3. Peace.

The last may sound strange, but they advance two arguments to support it: caution on the part of the would-be aggressor, and on our side, the red-bugs.

Having a son in the 155th regimental band (Mississippi College), I was intensely interested in the whole performance and made eight trips to the various camps and the battlefield. I give below a few photographic pictures as I saw them.

Weary waiting—long lines of army trucks drawn up to await the incoming troop trains. My own four hours in a comfortable car beside the little station at Saucier. If this is army life I have enough of it before it starts.

Wet Blankets—This is no joke. Dog days or some caprice of Mother Nature sent floods of rain during the first days of the event. Fortunately, few seemed to suffer from this exposure. Brief days later showers were a longed-for blessing to lay the pall of dust which overspread the landscape.

Pups by the Thousand—Each man carried as part of his pack, one-half of a pup tent, pole and pegs.

Pitched in orderly rows they stretched for miles, or on the front, hastily erected to protect from rain. Weary bodies rested in the open and tents were pitched only when necessary.

One in 30,000—Somewhat like looking for a needle in a haystack, but if the needle is tagged it is not so hard to locate. We found it so except one day when, loading the truck with fried chicken, iced melon and other good things, we drove mile after mile of highway, by-way and pig-track searching for the tagged needle. "155th regimental headquarters?" This way. That way. Over on the highway. I don't know." This last was greeted with a burst of unbelieving laughter on our part and a look of bewilderment surprise on the part of the driver who probably did not know. Finally home in disappointment, a la Evangeline.

Funny sayings: I got killed yesterday; an airplane bombed a bunch of us and we were dead for six hours.

O Mom! Here's a card for you from me. It says I won't be home today.

Dialog: Khaki—Say, we've got to swim the creek tonight when we march.

Denim—Are you blind? There's the bridge.

Khaki—I know, but the enemy blew it up last night, so we have to swim.

Denim—Sure they dynamited it last night but we rebuilt it this morning, so over we go.

Topsy-Turvy—I received your card at 12:30 Sunday morning: then I went back to sleep.

We march all night, fight all morning and sleep when we can.

Forlorn Figures—Newly-arrived boys sitting on packs at mid-night in pouring rain. Is this camp life?

Six soldiers, foot-sore and hungry, lost in the creek bottoms following the close of the war. We were lost, too.

Surprise—A hospitable mess sergeant sends an invitation to stay for supper. We accept, the three children in our party, thrilling to the strangeness of eating with army equipment. The food is good, abundant, well-seasoned and we enjoy it.

"155th? Just ahead to your right, brother Hodge; you'll find your boy right there. Who am I? I'm one of the band boys."

Comics—A cow contentedly chewing the field telephone wire by the side of the road. What tales she had to tell that night.

The story of the rookie sent to one officer and company after another.

(Continued on page 13)

**666** **MALARIA**  
in 7 days and relieves  
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Liquids, Tablets  
Salve, Nose Drops  
first day  
HEADACHE, 30 MINUTES  
Try "Rub-My-Tism"—World's Best Liniment

Thursday, Aug 18, 1938

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# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.



In the good old month of August when so many are away on vacation and others are busy entertaining company, what are you doing to make your B. Y. P. U. continue its good record of attendance and efficiency? Remember, as the above picture suggests, that no one can take your place in the church life, especially in your individual union where every member is a responsible factor in the organization. You might take the suggestion and make a large poster like the above and place it in the church where all can see and receive the suggestion.

—o—

### Pascagoula and Moss Point Combine In Training School

During the week August 1-5 the Pascagoula church and the First Church, Moss Point, joined hands in a very helpful Training school. The school was held in the Pascagoula church and the Moss Point folk, led by their beloved pastor, brother Brock, came over at night. On Tuesday night a good crowd from Escatawpa, led by their pastor, James Taylor, came and shared in the work, but brother Taylor became ill and so was not able to bring the crowd after that night. Two classes were taught, one in the Training Union Manual, the other in the Junior B. Y. P. U. Manual. Different groups of the Training Union of the Pascagoula church served refreshments each evening thus making the program more interesting. Along with the refreshments songs were sung and the intermission period was most helpful. It was a two and a half hour program each evening, closing Friday night with examinations by a majority of those who had attended.

—o—

### Gulf Coast Has Special Meeting

Because the regular time for the meeting of the associational B. T. U. was July 3rd with so many people gone for the 4th, the meeting of the Gulf Coast Associational B. T. U. postponed its meeting until the first Sunday in August. It met

with the Handsboro church and it was the pleasure of the state secretary to attend and have a part on the program. This association, with many hazards that are not experienced by others associations, continues to move forward, challenging the Baptists, young and old, to carry on for the Lord. With the exception of one church they report they have a 100% association as far as having at least one union in every church. Plans were completed to organize in this one remaining church and so we hope soon to be able to report this association 100%.

—o—

### Eudora Re-organizes

We are happy to report the reorganization of the Training Union work in the Eudora church, Coldwater Association. They were unfortunate in having their church building destroyed by fire some months ago and this disrupted their program until they could re-build. Mrs. F. J. Dear was elected to the office of director and reports the Junior, Intermediate and Senior B. Y. P. U.'s with hopeful plans for a B. A. U. At one time Eudora led that section of the state in Training Union work, and we shall watch them under their new beginning fully expecting them to re-claim that honor.

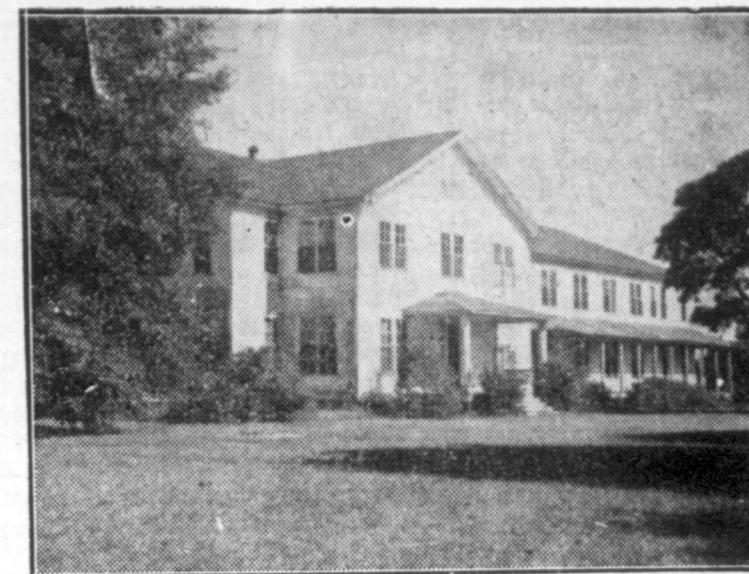
—o—

NOW is the time, if you have not already had your study course for the summer, to have a study course using one of the doctrinal or stewardship books. Ask your pastor to teach it. He will be glad to teach one class while some of the other local members teach the classes for the other unions. Remember the words of Paul, "STUDY to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Study gives knowledge, and knowledge creates interest. We will be glad to send you a list of the books if you desire it. LET EVERY UNION HAVE A STUDY COURSE THIS MONTH.

—o—

### Electing New Officers

October first is the time when all new officers in your B. Y. P. U.'s and B. A. U.'s will take office. Should we wait until the first Sunday in October to elect these officers? NO, they should be elected at least three weeks in advance. After their election they—the officers—will meet and re-organize the union, that is make up the groups and committees. This will be adopted by the union and then all committees will meet and plan their work for October. Because the organization has to be made up and the committees meet and plan their work in advance, it is necessary that the officers be elected at least THREE weeks in advance. Let a nominating committee be appointed the first Sunday in September. Try this plan



DOCKERY HALL, MISSISSIPPI WOMAN'S COLLEGE

### MANEUVERS

—o—

(Continued from page 12) other in search of a furling iron to furl the large tents, while behind him jesters went into convulsions of mirth.

Another rookie was sent across the road with a basket to get some Cajun eggs from the Louisiana troops.

\* \* \*

Tall Tales—It is estimated that 100 persons will actually be killed during the maneuvers.

If your son was killed the government will send you a piece of his uniform and a burial plot certificate.

The Blue was victorious. (False. The Red (bug) was.)

The Browns were annihilated. (So were many a tick and mosquito.)

We'll have to fight on a quart of water and three biscuits a day.

Dialog: Lucy C.—You always have such interesting things for us to see when we come down here.

Us—It was a pleasure to arrange this show for you.

\* \* \*

Among My Souvenirs—A streak of red and khaki responding to the familiar car honk.

Twilight in camp; the band playing retreat and the Star Spangled Banner. All standing at salute, smartly clad officers, khaki or denim clothed troops, cooks, visitors; some near at hand, some back among the tents and pines, others far across the valley or on a rising slope, while in the east the full moon is rising.

\* \* \*

Idleness—Before: we've been here four days doing nothing but practice; bring us something to read.

After: the war ended three days ago and we have three more days of nothing to do before us. Send us a checkerboard.

\* \* \*

Fatigue—"One man went to sleep while marching, standing in the middle of the road."

When the signal was given for "fall out" we fell down where we were and slept, sometimes in waist-high, dew-drenched grass.

\* \* \*

What if this were real war? Now you start thinking.

—Alma Simmons Hodge  
Biloxi, Miss.

and see the difference it makes in the interest and work of the union.

DOCKERY HALL, MISSISSIPPI WOMAN'S COLLEGE

—o—

To reside in Dockery Hall at Mississippi Woman's College, Hattiesburg, is like living in one large happy family.

Hundreds of former students of Mississippi Woman's College and thousands of friends of Christian education will be gratified to know that the trustees of the institution have determined upon a program for reopening Dockery Hall. In keeping with the action of the executive committee of the board of trustees on August 1, President Holcomb issued the following statement:

"The fact that only a very few vacancies remain in Ross and Johnson Halls makes it impossible for us to grant further service scholarships to applicants for those dormitories. However, such a demand has come from seemingly deserving young ladies for a more economical basis of registration that our trustees have today authorized special provision to accommodate fifty of such students in Dockery Hall."

The administrative officials of Mississippi Woman's College advise that the plan does not contemplate any material increase in the net income of the institution, particularly in view of the fact that all students will have their meals together in the new dining hall. The primary objective is to afford opportunity for at least fifty additional students to avail themselves of the advantages of Christian education at the most reasonable possible expense.

BR

Mistress: "Good gracious, Annie, what's all this mess in the oven?"

Maid: "I dropped the candles in the water, ma'am, so I put them into the oven to dry."

BR

Mother: "Can you swim yet, Michael?"

Michael: "Well, my top half can."

### EASE THAT HEADACHE

You benefit doubly by use of Capudine—It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. CAPUDINE liquid is easy on stomach—easy to take and eases quickly. Try it—Use it.

CAPUDINE

Thursday, August 18, 1938

**HOW SPURGEON FOUND  
CHRIST**  
(As Told by Himself)

—o—

I had been about five years in the most fearful distress of mind, as a lad. If any human being felt more of the terror of God's law, I can indeed pity and sympathize with him.

I thought the sun was blotted out of my sky—that I had so sinned against God that there was no hope for me. I prayed—the Lord knoweth how I prayed—but I never had a glimpse of an answer that I knew of. I searched the Word of God: The promises were more alarming than the threatenings—I read the privileges of the people of God, but with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the gospel. I was in a Christian land; I had Christian parents; but I did not understand the freedom and simplicity of the gospel.

I attended all the places of worship in the town where I lived, but I honestly believe I did not hear the gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure; but what was that to a poor sinner who wished to know what he should do to be saved? There was another admirable man who always preached about the law; but what was the use of plowing up ground that needed to be sown? I knew it was said, "Believe on the Lord Jesus Christ, and thou shalt be saved"; but I did not know what it was to believe in Christ.

I sometimes think I might have been in darkness and despair now, had it not been for the goodness of God in sending a snowstorm one Sunday morning, when I was going to a place of worship. When I could go no further, I turned down a court and came to a little Primitive Methodist chapel. In that chapel there might be a dozen or fifteen people. The minister did not come that morning; snowed up, I suppose. A poor man, a shoemaker, a tailor, or something of that sort, went up into the pulpit to preach.

This poor man was obliged to stick to his text, for the simple reason that he had nothing else to say. The text was, "Look unto Me, and be ye saved; all the ends of the earth." He did not even pronounce the words rightly, but that did not matter.

There was, I thought, a glimpse of hope for me in the text. He began thus: "My dear friends, this is a very simple text indeed. It says, 'Look.' Now that does not take a deal of effort. It ain't lifting your foot or your finger; it is just 'look.' Well, a man need not go to college to learn to look. You may be the biggest fool, and yet can look. A man need not be worth a thousand a year to look. Any one can look: a child can look. But this is what the text says. Then it says, 'Look unto Me.' Ay," said he, in broad Essex, "many of ye are looking to yourselves. No use looking there. You'll never find comfort in yourselves. Some look to God the Father. No; look to Him by and by. Jesus Christ says, 'Look unto ME.' Some of you say, 'I must wait the Spirit's work-

ing.' You have no business with that just now. Look to Christ. It runs, 'Look unto Me.'

Then the good man followed up his text in this way: "Look unto Me; I am sweating great drops of blood. Look unto Me; I am hanging on the cross. Look! I am dead and buried. Look unto Me; I rise again. Look unto me, I ascend; I am sitting at the Father's right hand. O, look to Me! look to Me!"

When he had got about that length and managed to spin out ten minutes or so, he was at the length of his tether. Then he looked at me under the gallery, and I dare say, with so few present, he knew me to be a stranger. He then said, "Young man, you look very miserable." Well, I did; but I had not been accustomed to have remarks made on my personal appearance from the pulpit before. However, it was a good blow struck. He continued: "And you will always miserable—miserable in life, and miserable in death—if you do not obey my text. But if you obey, now, this moment, you will be saved."

Then he shouted, "Young man, look to Jesus Christ; look NOW!" He made me start in my seat; but I did look to Jesus Christ."

There and then, the cloud was gone; the darkness had rolled away, and that moment I saw the sun. I could have risen that moment and sung with the most enthusiastic of them of the precious blood of Christ, and the simple faith which looks alone to Him. Oh, that somebody had told me that before — Trust Christ, and you shall be saved.

—BR—

**THE REAL D. L. MOODY**  
By his son, Paul Moody, President  
of Middlebury College, Vermont

—o—

If my father were alive today he would have two comments to make. He would be amazed at the radio, but see vast possibilities in it. And he would be surprised, perhaps impatient, over what he would consider the absurdity of talking about him, even though it is the centenary of his birth. He would insist that there was nothing to say about him, and would think it far better to talk about his message and his work.

What was the secret of his appeal to the crowds that came to hear him? He was neither eloquent nor learned. He was often colloquial, and his illustrations homely. His printed sermons do not give any clue to the vast audiences he commanded. But my father would say it was no secret. It was the power of the Gospel. He would have endorsed Dean Inge's great remark: the Gospel is not good advice; it is good news.

Men say that if Moody lived today he would not preach the same Gospel. I do not believe this. He was the least hide-bound of men and constantly changed his methods. But there was no essential difference in the message itself. His emphasis might vary, but the need of the world would be the same. His message was timeless.

One great change did develop in his later life. He came to believe more in education, not as a substitute for the Gospel, but as a necessary complement and supplement to it. Just before he died he

suggested that his greatest service had been as an education, in founding the Northfield Schools and the Bible Institute at Chicago. If the primary thing was faith in Jesus Christ, this, he felt, was fostered and strengthened by education. He was anxious that youth should not be deprived of the opportunity to study that early poverty had denied him.

He believed deeply in social betterment, though he never used the term "social gospel." "You cannot improve the water by painting the pump," he said. But when the well was cleaned he favored painting the pump a bright color. The education he believed in was real education. There were no creedal tests and piety was no substitute for study. He also believed in working with your hands along with study, a theory which is fully in line with many modern tendencies.

My father's career began as a salesman. He was a profound but common sense psychologist, though he did not know the phraseology. And he used the same common sense in proclaiming the grace of God. He remained a salesman until his death. The only difference was in what he offered men and women. We could truly call him "the salesman of the eternal verities."

He was often misunderstood, and frequently bitterly assailed and criticised for doing things in which he believed most deeply and which had cost him most dearly. Both liberals and fundamentalists have claimed him as one of their own. But there is no understanding him that way. As Gamaliel Bradford has pointed out, he was a pragmatist of the first rank. He was a man of action. The Gospel worked. He had seen it work under the most unlikely conditions.

His theology was in the main that of the church of his day. He must not be viewed against the background of present day theology, but against that simpler background of the fifties when he began his career. Objections then were raised mostly against the new methods he was willing to employ. He disliked worn out phrases and forms and conventions. It was the deliberate departure from the stereotyped and the time-hallowed that bothered people. He used any legitimate method that might win men to the Master.

There is a paragraph which some of my older readers, who remember him, may have heard, and which I heard many times. Since his death, it has been called his autobiography, and I know that he considered it all that was worth saying about himself:

"Some day you will read in the papers that D. L. Moody, of East Northfield, is dead. Don't you believe it! At that moment I shall be more alive than I am now. I shall have gone up higher, that is all; out of this old clay tenement into a house that is immortal; a body that death cannot touch; that sin cannot taint; a body fashioned like unto His glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever."

(Continued from page 10) you from the discovery of its real nature, as a root of character in you. If we undertake to set forth the inherent weakness and baseness of sin, to open up the vile and disgusting qualities which make it, as the scriptures declare, abominable and hateful to God, if we speak of its poisonous and bitter effects within, and the inevitable and awful bondage it works in all the powers of choice and character, who of you can believe what we say? Such representations, you will think, (if you do not say so openly) partake of exaggeration.

What can you know of sin, what can you feel of your deep spiritual need, when you are living so respectable and maintain, in the outward life, a show of so great integrity, and even so much refinement of often in what is called virtue. True convictions of sin—how difficult it is, when its appearance and modes of life are so fair, and when it twines itself so cunningly about, or creeps so insidiously into, our amiable qualities, and sets off its internal disorders by so many outward charms and attractions!!

If then we are right in this estimate of morality and the very great dangers involved in it, how necessary is it, for a similar reason, that every man out of Christ, not living in any vicious practice, should set himself to the deliberate canvassing of his own moral state. Make a study of this subtle, cunningly veiled character, the state of reputable sin, and study it long enough to fathom its real import. Look into the secret motives and springs of character; inspect and study long enough to really perceive the strange, wild current of your thoughts; detect the subtle cancer in your feelings; comprehend the deep ferment of your lusts, enemies, and passions; hunt down the selfish principle which instigates and misdirects and turns off your whole life from God, setting all your aims on issues that reject Him; ask, in a word, how this "respectable" sin appears, when viewed inwardly; how, if unrestrained by pride, and conventional rules of decency and character, it would appear outwardly. Fathom the deep hunger of your soul, and listen to its inward wail of bondage, its mournful, unuttered cry of want, after God. My friend all your morality out of Christ is but filthy rags, and may the Lord help you to see it.

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ITEMS OF INTEREST FROM  
M. B. HOSPITAL

The fruits of the Spirit are love, joy, peace, long-suffering, and such like. They fit into the lives of institutions as well as individuals.

During this year that is going, how beautifully have love and joy blossomed and fruited in the glowing lives of 384 precious babies that were born within our walls. How wonderfully has that peace that passeth all understanding fruited from long suffering bodies of aged ones, or bruised and crushed ones that have been brought to us.

In between the babies and the aged, other fruits from the tree of experience have yielded their richest and best until we have grown spiritually in a sweet fullness throughout the year. Along with Paul, we have learned in a deeper way that we are debtors both to the Greek and the Barbarian. From out this growth and ripeness, we bring you items of interest for the year August 1, 1937, to August 1, 1938.

We have admitted to our hospital 4,833 patients who remained in the hospital, and more than 2,000 who were treated in our x-ray, laboratory and operating rooms.

In the more than six thousand patients whom we have attended, we have had only 147 deaths.

Our work for the various orphans of the city amounts to \$2,388.00. Our charity work amounts to \$53,770.55.

We received from the Baptist State Convention Board \$801.66. We received from brother and Mrs. S. E. Lackey of Forest, \$5,000. From brother and Mrs. Hardy Wilson of Hazlehurst, \$1,000, and from interested friends \$297.25.

We have had 42 ministers whom we have served this year and many of their families. We have had several missionaries who received treatment in our hospital and from each we received a blessing.

Our Training school of 75 young ladies is moving along in a great way. The Grace McBride Y. W. A. meets regularly and is fraught with much interest because of the excellent programs the girls prepare. Two of our young ladies attended the assembly at Ridgecrest and three attended the Y. W. A. assembly at Castalian Springs. All of them report lovely trips, fine programs and a general spirit of religious interest. Calls come daily for our graduates and each month finds more girls placed in good positions.

We are grateful to the W. M. U.'s of the state for setting aside the month of August as Hospital month, and every gift they send us will enable us to serve in a greater way.

Our Miss Lackey continues faithful in her duties as hostess in our hospital and her gentle, Christian influence is felt by all who come our way. She is a great help with our girls and is ever ready to advise and council with us.

We are conscious of a leadership and guidance far beyond that of our own abilities and we covet your continued, earnest, heartfelt prayers.

Respectfully submitted,  
Karenza Gilfoyle, Supt.  
—BR—

"Behave yourself and carry on."

SHALL WE HAVE A SLUMP IN  
THE BAPTIST HUNDRED  
THOUSAND CLUB?

J. E. Dillard

Every intelligent, honest, loyal Southern Baptist rejoices in the good the Baptist Hundred Thousand Club has done our denomination. It has paid nearly a million dollars on our debts; it has stopped approximately \$60,000 in annual interest; it has strengthened our morale; it has re-established our credit; it has helped every cause we have.

But now we face a slump in receipts. We are falling short of the receipts of the corresponding months of former years. Many of our people thought it would be that way; some are surprised that it did not come sooner and that the slump is not greater. The "newishness" of the plan has worn off, people tire of "emergency plans" long drawn out; pastors do not like to make special appeals, and the most of them are heavily burdened with local debt-situations—each one is apt to feel that his is a very peculiar case. Then certain states keep half of the club receipts for their own debts, and so on—any way, we must face the deplorable fact that our Baptist Hundred Thousand Club receipts are falling off.

What shall we do about it? Shall we give up? No, never! The club has done and is doing too well for that; two hundred thousand or even one hundred thousand dollars is no small sum of money to pay upon the principal of our debts. "Can't we find something better?" Maybe so, but it hasn't been found yet. Many plans have been thought of, but none of them seem to be so simple, so democratic, so popular and so sure as the one we are working at.

What we need to do is to redouble our efforts. There is such a thing as second wind, it is just as good as the first wind. We who believe in the Baptist Hundred Thousand Club plan need to get our second wind and do the best work for the club we have ever done.

What can we do? (1) We pastors can remember the club in our private and public prayers. (2) We can tell our people what it has done and is doing. (3) We can thank the members for their help and urge them to keep up their payments. (4) We can urge others to join and see that every group or organization has at least one membership in the club. (5) When the monthly or quarterly financial reminders are sent out, the standing in the Baptist Hundred Thousand Club can always be included. (6) When the Every Member Canvass is taken a place can be provided upon the subscription card for people to indicate their willingness to join the club. (7) We can urge every member to stay with us in the club till the debts are paid. Be a stayer and not a quitter. You may count on me.

We want and can have and most have a debtless denomination by 1945.

—BR—

"Do you think I could drive the wolf from the door by my singing?" asked the musical young man.

"You could," replied Miss Cayenne, if the wolf had any sort of ear for music."

LEADING BRITISH BAPTIST  
SEMINARY PREPARING  
A NEW HOME

—o—

A ceremony of more than local or national interest took place at Oxford on the 21st of July, when the foundation stones of the first section of the Regent's Park Baptist College were laid.

"Regent's Park," formerly known as "Stepney" and located in London for over a century, is the leading Baptist Seminary in Britain. At the termination of its London lease a few years ago the decision was taken to transfer the institution to Oxford, since another seminary exists in London, and it was felt that Baptists should be represented in so important a center of learning as Oxford. An excellent site was secured, but the inevitably serious cost has delayed the commencement of building operations.

The section to be first erected includes the hall, libraries, junior common room, and other essential features. Some of the rooms are named in memory of Dr. Joseph Angus and Dr. G. P. Gould, former presidents, President W. E. Blomfield a distinguished alumnus, and others associated with the Regent's Park of earlier years.

The goodwill of the Oxford University was expressed on the occasion of the stonelaying, and the other British Baptist seminaries were all represented either by cordial messages or by the attendance of their presidents. Stones were laid on behalf of the Baptist Union by its secretary the Rev. M. E. Aubrey, on behalf of the alumni by the Rev. C. E. Wilson, secretary of the Baptist Missionary Society, and on behalf of the Particular Baptist Fund by its senior treasurer, Mr. H. Ernest Wood. Others were laid in memory of Dr. Joseph Angus by his surviving son Dr. J. Mortimer Angus (now 88 years of age and accompanied by his sister two years older), and in memory of Dr. G. P. Gould by his nephew Mr. Hugh Pearce Gould.

An outstanding feature of the celebration was the spontaneous and enthusiastic tribute of affection and admiration paid to the Principal of Regent's Park College. Dr. H. Wheeler Robinson, "our premier theological scholar" as Principal Underwood (himself no mean scholar) termed him.

It is understood that the section of the building now commenced will cost about £30,000, and that the complete scheme will eventually involve an outlay of about £100,000.

An enterprise of this kind in a world-famous city will doubtless interest Baptist people in all parts of the earth. It would be good if before the scheme is completed the interest could find tangible expression.

—J. H. Rushbrooke.

—BR—

"We should learn the fine art of plowing around stumps. They will soon rot out if left alone."

## THE GLORY THAT EXCELLETH

—o—

I've looked on the blue of the heavens above,  
I've thrilled at the fresh green of spring;  
I've watched the rose blush like a maiden in love,  
And followed the mew on the wing.

I've trembled with awe at the cataract's roar,  
At billows that never can rest;  
I've trod the white sands of many a shore,  
By the breezes of ocean caressed.

I've gazed on the mountains, the ancient of days,  
And o'er stretches of desert space;  
I've listened with tears to the nightingale's lays;  
I've joyed in the palm's stately grace.

The laughter of children, the cheer of a friend,  
Their wealth of affection I knew;  
The peace of the hearth-stone as day drew to end,  
The love of a wife wise and true!

But what are they all, when compared with the One  
In whom I adoringly see  
The light of my life and the life of my life,  
Who suffered for me on the tree?

And certain I am, I repeat the refrain,  
He's with me, though veiled to my sight,  
A Comforter when in the valley of pain,  
My lamp in the gloomiest night.

And when time and sense become dim to my eyes,  
When the last weary mile is trod,  
Then my eyes, purged from sin, will in Paradise  
In His Face see the Face of God.

—Max I. Reich, in The Hebrew Christian Alliance Quarterly.

—BR—  
"The trousers which I have washed for Mike," said his mother, "have shrunk so much that the poor child can hardly get them on."

"Well," replied her friend, "after looking over Mike I would suggest that it would be a good idea to wash him. Maybe he would shrink."

—BR—  
"Are you a native of this place?" asked a traveler in Kentucky, of a colored resident.

"Am I what?" asked the puzzled black.

"I say, are you a native here?"

While the man was still hesitating over his answer, his wife came to the door.

"Ain't you got no sense, Sambo?" she exclaimed. The gen'l'man means was yo' living heah when you was born, or was you born before yo' began livin' heah. Now, answer the gen'l'man."

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Thursday, August 18, 1938

### BAPTIST EXPANSION IN NORTH AMERICA

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(Continued from page 9)

100. In 1795, the Rev. Theodore Seth Harding became pastor of the Horton (Walville) church, which he served until his death in 1855—an exceptionally long pastorate. At the close of his ministry there were 200 churches and a membership of 18,000.

Splendid work was accomplished by evangelists from New England who had come under the influence of the Great Awakening in those colonies. A large number of revivals took place, so that by 1800 six churches and six ministers were reported, and in June of that year the first association was organized of representatives of these churches, which, however, included Congregationalists as well as Baptists in membership and practiced open or mixed communion.

The swift growth of Baptists in this eastern part of the British Dominion may be seen by a few statistics. In 1810, there were fourteen churches and 924 members. In 1821 the membership had reached 1827, nearly double that of ten years earlier. In 1827, it had increased to 3,429.

So encouraging was this advance that the denomination in the following year considered the advisability of establishing an educational institution which resulted in the formation of Horton Academy in 1829 and of Acadia College in 1838, the story of which achievement is one of almost unprecedented heroism and faith. These Baptists had little money, but they had timber and stone, and by these materials and spiritual convictions were the institutions erected.

Additional strength was given to the Maritime Baptists by the organization of the Convention of the three Provinces, Nova Scotia, New Brunswick and Prince Edward Island, in 1846. Since that time numerical increase has been significant. While the population of the three Provinces increased in the fifty years from 1846 to 1896 by about eighty per cent, the Baptist membership increased by nearly 218 per cent, or from one member in every thirty-four of the population to one in every nineteen.

In 1900 the Maritime Baptists reported 250 ministers, 411 churches and a membership of 51,390. Today there are 278 ministers, 389 churches and a total membership of 60,489.

The history of Baptists in central Canada, Quebec, Ontario, and Manitoba, differs considerably from that of their brethren in the East. Quebec has always been strongly French, and the work in that Province has developed slowly. The eastern portion of Ontario was largely evangelized by British ministers while the central and western part is indebted to missionaries from New England and New York. Only four or five churches were in existence before the dawn of the nineteenth century.

After 1800 steady progress was made so that an association was formed in 1803. In the third and fourth decades many Scotch-Irish

settled in the Province, among whom were Baptists who had come under the influence of Haldane in Scotland. In 1833, out of a total population of 400,000 English-speaking people in the two provinces of Ontario and Quebec, the Baptists numbered not more than 3,000. In ten years this had increased by 2,000; in 1850 Baptists numbered 7,000; and in 1866 they had grown to 15,000. Statistics for 1937 report the following: 430 churches, 378 ministers, 56,695 members.

Two conditions help to explain the rather slow development of the Baptist cause in this central section of Canada. One is the vast distance between east and west which in this early period had not adequate transportation facilities. The other is the fact of the two sources of Baptist missionary enterprise. The British were inclined toward open communion, whereas the Americans held more staunchly to close communion. This question was settled in 1851 in favor of the latter question. The Regular Baptist Missionary Society was organized, around which gathered the education and publication activities as well as the missionary.

In 1836 Madame Feller opened a school at Grande Ligne for French Canadians, which is known as Feller Institute. In 1838 the Canada Baptist College was opened in Montreal, but not being centrally located it ceased to exist in 1849. Even before its demise the Baptists of Ontario, which was the center of their membership, had planned a college. Nothing was accomplished however until 1860, when the Canadian Literary Institute was founded in Woodstock, which later became Woodstock College. In 1881 the theological department was moved to Toronto, a larger city, where Senator McMaster had by his gifts erected Toronto Baptist College which became the McMaster University in 1887. In the following year a gift was received from the widow of Senator McMaster by which Moulton Ladies' College was founded in Toronto.

Baptist missionary labor began in Manitoba with the service of the Rev. A. McDonald in 1873. Two years later the first church was organized in Winnipeg, and in 1881 a convention was formed which in 1883 included 10 churches and 500 members. In 1900 there were 4,220 members and 75 churches. Educational work begun soon after the missionaries entered the territory. In 1880 Prairie College was founded, which had a history of some five years. Later Brandon Academy was opened, which became Brandon College in 1899.

As migration reached the great prairie provinces to the west, the Baptist cause was expanded. But in this territory, of empire extent, with sparsely settled communities, the development has been slow. Nevertheless flourishing churches were founded in the cities and towns of both Saskatchewan and Alberta. In 1884 the Manitoba Convention became "The Baptist Convention of Manitoba and the North-West Territories" in order to supervise the growing work. Missionaries were sent out into the pioneer settlements where life was very hard. One mis-

sionary tells of how he and his family lived for more than two weeks on oatmeal and water.

In 1887 a superintendent of missions was appointed with oversight of all the churches of the Canadian North-West. Steady advance was then made, so that the Convention could report in 1900 a total of 69 churches, with 175 additional preaching stations and a membership of 4,111.

Baptists of British Columbia are largely indebted to the missionaries of the American Baptist Board for their origins, though some ministers from Ontario had entered the Province as early as 1874. In 1897 the "Baptist Convention of British Columbia" came into existence. Eleven churches with an aggregate membership of 1,050 formed this organization. A superintendent of missions was appointed to supervise the missionary activities of this large province, and a Baptist newspaper was established in 1899.

Early in the twentieth century negotiations were entered into with the convention of Manitoba and the Northwest, looking toward union with that body, which was consummated in November 1907, the new body taking the name "The Baptist Union of Western Canada." At this time there were in the four Provinces 185 organized churches with a membership of 10,000.

In the "nineties" of the last century Baptists of vision looked forward to the establishment of an educational institution within the boundaries of this Province on the Pacific. A gift of six acres of land was given to the denomination for this purpose, in a beautiful section of the city of Vancouver. But "hard times" again came, and advantage could not be taken of the splendid donation. However, a similar gift was made by Baptist laymen of Summerland on Okanagan Lake, in the interior of the Province, and here in 1906 Okanagan College was founded. This college, though opened under most auspicious conditions, was nevertheless compelled, to the regret of many, to close its doors in 1915—one of the tragedies of the great world war.

One characteristic of the work in Western Canada is the extent to which it has been carried on among the non-English speaking peoples. This section of Canada has been settled by many immigrants from European countries, Germany, Scandinavia, Iceland, Russia, and others of the Slavic countries. From the earliest years missionary labor had been expanded among these peoples by representatives of their own races with the support of the Union and the response has been most gratifying.

For this Canadian North West the following statistics of the denomination for 1937 are given: Churches 200, ministers and missionaries 139, membership 22,514. The totals for Canada are 1,219 churches, 695 ministers and missionaries, and 139,698 members.

BR  
Real Estate Agent—"But she says she is a great singer and studied under Patti!"

Tenant—"Well, maybe that Irishman could stand it, but she can't study under me!"

Dear editor:

Just closed a seven day revival at New Union church in Hardeman County, Tennessee, where I preach as pastor two Sunday afternoons.

It was one of the best and richest meetings in a long day—from the first service to the last at the water. There were marked evidences of the deep working of the Holy Spirit. Every service a high tide. Nearly every service there were people saved and joining the church, even at the water in the service. Total: 31 additions; 3 restored.

As a happy climax while standing around the beautiful lake the church voted unanimously to go to full half time, instead of two afternoons. These indeed are fine people and are going forward.

I am this week at Fisherville church with brother Rushing of Collierville doing the preaching.

Next I go to Ebenezer church where I am giving one Sunday afternoon.

Then to Hornsby, where I have been for many years. Will have Evangelist A. D. Muse with me here.

Then I go the fourth week to assist Pastor Camp. These churches are all in Tennessee. This will end nine straight weeks. The Lord has surely been good to us, whereof we are glad. To Him the honor belongs.

T. R. Hammons  
Walnut, Miss.

BR

S. S. ATTENDANCE AUG. 14th  
Jackson, First Church ..... 747  
Calvary Church ..... 808  
Jackson, Grif. Church ..... 583  
Jackson, Davis Church ..... 204  
Jackson, Parkway Church ..... 200  
Jackson, Northside Church ..... 93  
West Laurel Church ..... 427  
Vicksburg, First Church ..... 333

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B. T. U. ATTENDANCE APG. 14  
Jackson, First Church ..... 109  
Calvary Church ..... 187  
Jackson, Griffith Church ..... 265  
Jackson, Davis Church ..... 112  
Jackson, Northside Church ..... 34  
Vicksburg, First Church ..... 92  
(Brotherhood) ..... 33

BR

Boss: "Don't you know that this is a private office? How much did you pay the office boy to let you in?"

Job Wanter: "I got in free of charge, sir. It says 'No Admission' on the door."

BR

One of those flighty city women was visiting in the hills of New England.

She—"This place has so many odd and peculiar people."

Native—"Yes. Most of them go home by the first of September."

BR

"Mary," inquired the lady of the house, suspiciously, "did you wash this fish carefully before baking it?"

"What's the use of washin' a fish that's lived all his life in the water?" replied Mary.

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